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NARRATIVE

OF A

JOURNEY IN EGYPT,

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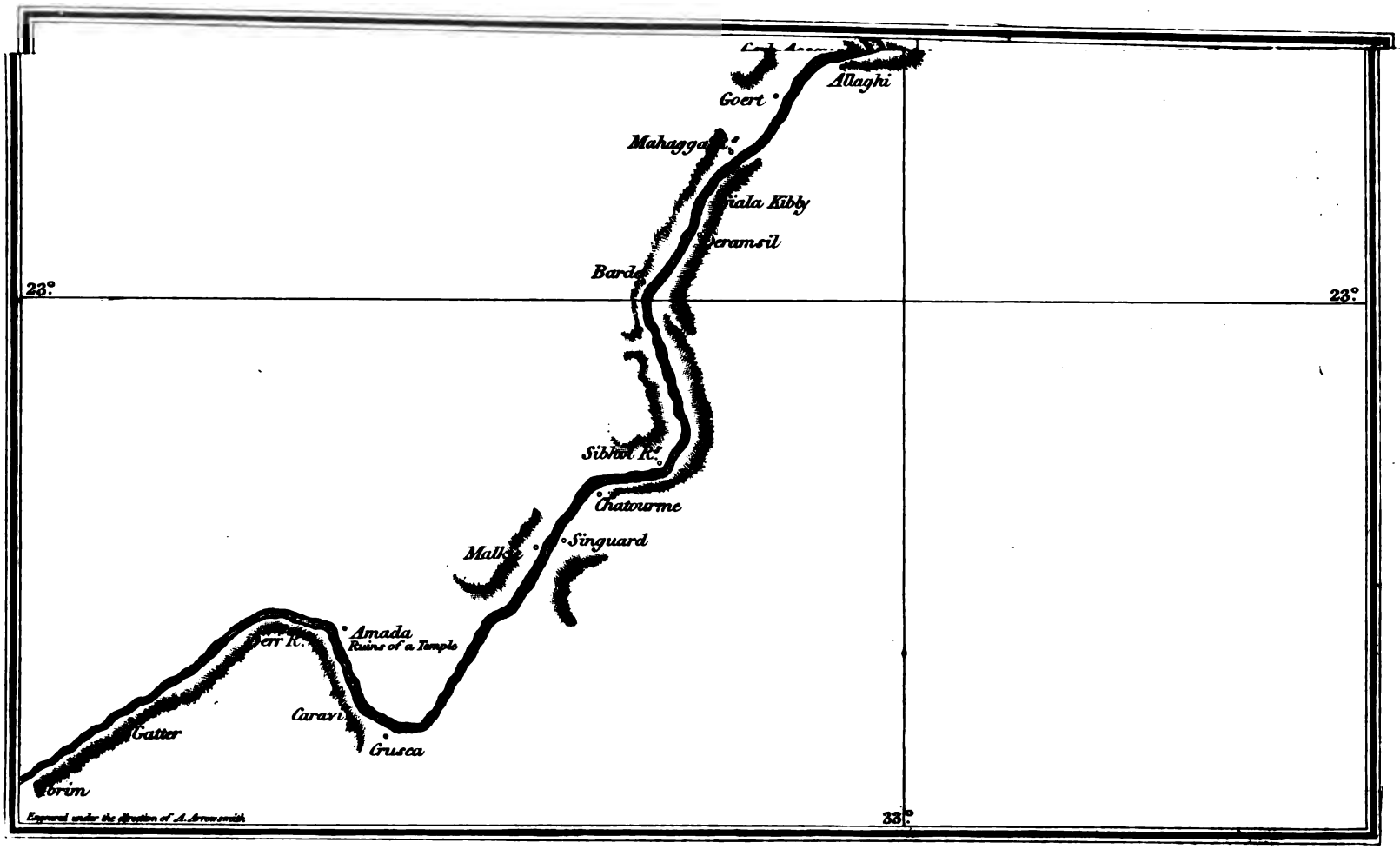
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NARRATIVE

OF

A JOURNEY IN EGYPT

AND THE

COUNTRY

BEYOND THE CATARACTS.

By THOMAS LEGH, Esq. M.P.

LONDON:

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PREFACE.

At a period when political circumstances had closed the ordinary route of continental travelling, and when the restless characteristic propensity of the English could only be gratified by exploring the distant countries of the East, an entirely new direction was given to the pursuits of the idle and the curious.

A visit to Athens or Constantinople supplied the place of a gay and dissipated winter passed in Paris, Vienna, or Petersburgh: and the Traveller was left to imagine, and perhaps to regret, the pleasures of the modern cities of civilized Europe, amidst the monuments of the ruined capitals of antiquity. Interviews with the Beys

and Pachas of the empire of Mahomet succeeded to the usual presentations at the courts of the Continent; and the *Camel*, the *Firman*, and the *Tartar* were substituted for the ordinary facilities of the *Poste*, the *Passports*, and the *Couriers* of the beaten roads of Italy or France.

It was during this period of partial exclusion from Europe, that the Author of the following Narrative, having made the tour of Greece and Albania, was induced by the continuance of the unhealthy state of the countries in the Levant, to direct his steps to the shores of Egypt. That he was afterwards enabled to push his researches beyond the usual boundary of his predecessors was an advantage it was impossible to foresee, and which, on his leaving Cairo, he could scarcely venture to anticipate.

To observe what had previously been described by others, and, guided by their delineations, to

admire the remains of antiquity scattered over the face of that wonderful country, was the original intention of a Journey in which neither himself, nor his friend Mr. Smelt, in whose society he had the pleasure of travelling, could hope to make fresh acquisitions, or point out the road to future discovery.

But on their arrival at the Cataracts, when they found themselves on the borders of a comparatively new country, and were unexpectedly permitted to penetrate into the interior of Nubia, every object assumed an additional importance; and it is hoped that the novelty and curiosity of the observations made on the spot may in some measure compensate for the deficiencies of a work, which makes no pretension to scientific research, or depth of antiquarian erudition. For the hurried manner in which the Temples of Egypt are described, and in some places

altogether passed over in silence, the Author has only to account, by referring his readers to the numerous Travels in that country already in the hands of the Public, from the writings of Pococke, Norden, and Niebuhr, down to the more recent *Mémoires* of the *Savans* of the French Institute.

To his fellow-traveller, the Rev. Charles Smelt, he is particularly indebted for the use of his Journal, from which have been extracted many valuable notes and observations; and to the kindness of his friend Dr. Macmichael his acknowledgements are due, for the assistance afforded him in arranging his Memoranda and preparing his Narrative for the press.

CHAPTER I.

Cruize in the Archipelago—Phigalian Marbles.—Return to Malta—sail for Alexandria—Shekh Ibrahim.—Arrival at Rosetta.—Cairo—Pyramids—Mahomed Ali, Pacha of Egypt—Termination of the war against the Wahabees.—Sail for Upper Egypt—Grottoes at Benihassan—Antinoë—Portico of Hermopolis.—Arrival at Siout—tribe of Bedouin Arabs.—Cafflet-es-Soudan.—Antæopolis—condition of the labouring Arabs—Crocodiles.—Kamsin, or Wind of the Desert.—Thebes.—Essouan.—Elephantine.—Philæ.—Cataracts.—Design of penetrating into Nubia—difficulties encountered by former travellers—Barâbras.

CHAPTER II.

Departure from Essouan.—Debodé.—Siala—interview with Douab Cacheff—inoffensive manners of the Barâbras.—Tropic.—Description of the temple at Dondour.—Ruins at Sibhoi.—Arrival at Dehr—Hassan Cacheff—obtain permission to go to Ibrîm—its ruined state—present condition of the Mamelukes.—Return to Dehr—ruins of Amada—appearance of a Mameluke.—Unexpected meeting with Shekh Ibrahim.—Description of the temple at Dakki—Greek inscriptions.—Excavated temple at Guerfeh Hassan.—Ruins at Kalaptshi.—Remains at El Umbarakat.—Sardab.—Philæ.—Return to Essouan.

NARRATIVE

OF A

JOURNEY IN EGYPT,

&c. &c.

THE plague which raged at Constantinople and throughout Asia Minor during the summer and autumn of 1812 had compelled us to quit the Archipelago, and abandon, with reluctance, a most interesting cruize, of which the following outline embraces the principal circumstances. We left Athens in the month of July, and having embarked on board a Greek vessel belonging to the island of Hydra, which had been hired for the voyage, we visited the northern islands of the Egean sea, and landed on the coast of Asia to examine the Troad.

It was here that we received the first intelligence of the alarming mortality which prevailed in the capital and at Smyrna, and that we felt the necessity of making a mate-

rial alteration in our plans as well as the prudence of leaving the Levant as early as possible.

Our intention had been to have continued our cruize some months longer, to have dismissed our ship at Bodrun, (Halicarnassus,) and to have travelled over land by Smyrna to Constantinople; but we saw ourselves, with regret, obliged to relinquish our design, and steer from the coast of Anatolia. On our return we touched at Mitylene, Scio, Delos, Myconi, and some of the neighbouring islands, and cast anchor in the port of the Piræus, after an absence of only three months. After lingering a short time at Athens we re-imbarked on board our Hydriote brig, and in a few hours were landed on the eastern shore of the Isthmus of Corinth.

We hired a *caique* on the other side, which conveyed us, in five days, down the Gulph of Lepanto, and the day after our return to Zante we had the pleasure of witnessing the arrival of the celebrated Frieze which had recently been discovered in the Temple of Apollo at Phigalia.

The circumstances attending the discovery and removal of this magnificent relique of antiquity give, perhaps, an additional interest to its intrinsic merits as a piece of sculpture. The person sent to negotiate with the Pacha of Tripolliza was unable to obtain, by the offer even of a large bribe, a general permission to excavate in the Morea, and he was obliged to content himself with promising the

Turk the half of whatever might be discovered in the course of his researches. On his part, the Pacha promised every aid; and the Greeks in the neighbouring villages were required to lend their assistance in removing the fragments of the Temple which had fallen down and concealed the bas-reliefs. After much labour the area was completely cleared, and the Frieze, finally, brought to light. Some drawings were made on the spot and sent to Tripolliza for the inspection of the Pacha, but he confessed himself unable to form any opinion of the figures from their representations, and required fragments of the Frieze itself to be sent. His request was complied with, and some of the marbles were actually carried on horses to Tripolliza. It was now that the fatal question of division came to be discussed; and it was feared that the Pacha would insist on the strict performance of the agreement, as it would have been next to impossible to convince him of the absurdity of dividing a series of marbles which owed much of its value to the continuity and completeness of the story represented on them.

At this critical moment a *Caimacan* appointed by the Porte arrived in the Morea, with an order to Veli Pacha to give up his government and retire to his estate at Tricala in Thessaly. His tyrannical conduct had occasioned his recal; and for many months previous to this period Napoli di Romania, and some other of the towns in the Morea, had

shut their gates and disclaimed all submission to him. The Pacha did not instantly obey the summons from Constantinople, but was at length obliged to submit, and, under these circumstances, willingly accepted of a sum of money in lieu of his share of the Frieze, which he had now neither time nor opportunity to dispose of in any other manner.

We embarked on board the first ship which sailed for Malta, and on our arrival were ordered into the Lazzaretto, where we performed a quarantine of twenty days. The reports of the increasing mortality from the plague rendered it every day less likely that we should soon be able to resume our travels to the east, and we had resolved, on the expiration of our quarantine, to return to England.

But Egypt was still open to us: and though the communication between Constantinople and Alexandria had been uninterrupted, that country had hitherto continued in a state of perfect exemption from the contagion. There is something inexplicable, and that one might be disposed to call capricious, in the way in which this dreadful disease spreads from one country to another, and we had been particularly struck with the observation of the Greek who acted as English consul at Scio. Though within a few hours sail of Smyrna, where numbers were dying daily of the plague, he had no fear of its approaching the island; and, during our stay of some days, we saw many Turks who had come

directly from that place, leap on shore without any interruption. " But," added the Consul, " should the plague declare itself at Alexandria, distant some hundred miles, we shall certainly have it at Scio." He spoke confidently, and quoted many instances within his own memory of the like coincidence.

After a residence of a few weeks at Malta we sailed, on the 21st November, on board a merchant vessel belonging to Trieste, bound to Alexandria.

In consequence of the flatness of the shore, and the white deceptive appearance of the sand of the desert, it is extremely difficult (in the seaman's phrase) " to make the land;" and owing to the unfavourable winds we had encountered, it was not till the 7th of the following month that we descried the Arab's Tower, situated about twenty miles to the west of Alexandria, and soon after came in sight of the two date trees and Pompey's Pillar, which form the other sea marks. The current which sets in from the Adriatic and the Archipelago is felt so strongly between Candia and the coast of Egypt, as to carry a vessel, sailing with a moderate breeze, twenty miles south of her course during the twenty-four hours, and so far adds to the difficulty of entering the harbour, that when we were off the island of Mirabou, we were obliged to take a pilot on board to steer us through the numerous sand-banks which obstruct the mouth of the Western Port of Alexandria.

The old or Turkish harbour in which we cast anchor was formerly reserved for Mohammedan ships, but it is now accessible to vessels of all nations. An ancient prejudice existed that, as soon as a Frank vessel should enter it, the Mussulman would lose the empire of Alexandria; but the French have been driven out, and the English have evacuated Egypt, and the Pacha is still tributary to the court of Constantinople.

Of the ancient, populous and magnificent city of Alexandria, which abounded in palaces, baths, and theatres, ornamented with marble and porphyry, and which reckoned 300,000 freemen among its population at the time it fell under the dominion of the Romans, the only inhabited part is confined at present to the narrow neck of land which joins the Pharos, or ancient light-house, to the continent. It is this *langue de terre* that divides the harbour into two ports, distinguished by the names of East and West, or Old and New, but neither of them affords good anchorage, being exposed the one to the N. E. and the other to the S. W. wind.

To repeat what has been so often written of the present and former condition of this celebrated city, would be both tedious and superfluous, as the expedition to Egypt has rendered this part of the world familiar to many of my countrymen; and by those who have not had an opportunity of visiting the country, the full descriptions to be

found in the various books of travels will be deemed sufficient to satisfy the curiosity of the most inquisitive. If in the course of the following narrative I may be accused by some of passing too hastily over places famous in antiquity, and still offering objects of the most lively interest, while others, on the contrary, should think I have run into the opposite error, and indulged in useless repetition, I have only to answer, that the recollection of the sensations excited by the sight of those wonderful monuments of former times will never be obliterated from my memory; but I shall mention them rather with an intention to complete the narrative, than with any design of increasing the number of detailed descriptions already in the hands of the public. The traveller who sees for the first time the pyramids of Gizeh, or the ruined temples of the Thebaïd, feels as if he had never heard or read of them before; but an author must have very considerable confidence in his own powers of writing, who would venture to add to the descriptions of Denon, Hamilton, and, above all, of the costly and elaborate work lately published by the French government.

When we stepped on shore, the novelty of every object which met our view convinced us that we had quitted Europe. Instead of horses, oxen, and carts, we beheld buffaloes and camels; and the drivers of caleches, by whom we had been beset and importuned in the streets of Valetta,

were here replaced by Arab boys, recommending, in broken English, their asses to carry us to different parts of the town.

These animals are seen in great numbers in a small square near the southern gate, plying for hire, and the Arab runs by your side, carrying your gun, pipe, or any thing else entrusted to his care.

Egypt seems the native soil of the ass, where the breed, though small, is extremely docile and active, trotting or ambling at the rate of four or five miles an hour, and for these qualities it is preferred throughout the country as the ordinary means of travelling.

Mounted on these animals, we traversed the various parts of this once extensive city, and visited the numerous remains of ancient edifices with which it was formerly adorned, but which are now nearly buried in the sand.

Pompey's Pillar stands without the walls of the present town, and the obelisk called Cleopatra's Needle is on the shore of the Eastern Port. The ruins of a Gymnasium near the ancient Canopic Gate, and the Baths of Cleopatra, situated to the west of the old harbour, are the other chief monuments which attract the attention of the traveller.

The present walls of Alexandria, which were raised in the thirteenth century by the Saracens, are in some places forty feet high, and are flanked by one hundred towers;

they inclose a circuit of nearly five miles, now for the most part a deserted space, covered with heaps of rubbish, and strewed over with the fragments of ancient buildings.

Immediately around, the country is a desert, and produces absolutely nothing; but the city is well supplied with provisions from the Delta, the coasts of Syria, and the islands of the Archipelago.

The importance of the canal which conveys the water of the Nile from Rahmanhieh, a distance of fourteen leagues, into the reservoirs formed under the town, has at all times furnished an enemy with a most powerful means of annoying its inhabitants. History informs us that when the Emperor Diocletian opened his campaign in Egypt by the siege of Alexandria, his first measure was to cut off the aqueducts which carried the waters of the river into every quarter of that immense city; and during the first Egyptian expedition, this plan was adopted by our army, not so much however for the purpose of depriving the city of its supply of fresh water, as to diminish the extent of our lines, and lessen the duty of our troops, whose exertions were required in another quarter. On the 13th April, 1801, the canal and the embankment of the Lake Aboukir were cut through, and the water of the sea rushed with great violence into the ancient bed of the Lake Mareotis; it continued to flow during a month with considerable force, at first with a fall of six feet, gradually diminishing, till the whole was

filled up to the level of the adjoining lake. By this inundation, 150 douars, or villages, were destroyed, and a very considerable quantity of land lost to agriculture. Since this period, the canal has been repaired, and the city is again supplied with the water of the Nile; and a permanent advantage has been supposed to be derived from the inundation, in the increased salubrity of the atmosphere, which is now no longer infected by the marshy vapours of the Lake Mareotis.

The houses of Alexandria are flat roofed, as in all countries where there is little rain; the streets narrow, not paved; and the town, upon the whole, is ill built and irregular. According to the most accurate information we could collect, its population amounted to about 12,000; but this number was reduced to less than one half by the ravages of the plague that declared itself during our absence up the country, and which we found still raging, on our return some months afterwards from Upper Egypt.

During our stay at Alexandria, we were much indebted to the friendly and polite attentions of the English resident, Colonel Missett, who furnished us with letters to Cairo, and amongst others, with one to a very intelligent traveller, from whom we afterwards received the greatest assistance and most valuable information. He was known in Egypt by the name of Shekh Ibrahim, and was travelling under the auspices of the African Society, chiefly I believe for the

purpose of investigating the various tribes of Arabs. Colonel Missett, though apprised of the arrival of the Shekh at Cairo, had never yet seen him, but gave us the following particulars of his former travels, which raised our curiosity, and made us eager to form his acquaintance. He had been taken prisoner by the Bedouins in Syria, and, after having been detained six months in captivity, and robbed of all his effects, had, after many adventures, succeeded in making his escape, and at length presented himself under the disguise of an Arab shepherd at the residence of the English agent at Cairo. He remained in the outer court of the house for some time, and it was with some difficulty he obtained an interview with M. Aziz, whose astonishment may easily be imagined when he heard a person of such an appearance address him in French.

We quitted Alexandria on the 12th, and took the road that led to Rosetta, over a tract of country extremely dreary and uninteresting in its appearance, but exciting, by the recollections it occasioned, feelings of the most animating nature in the breast of an Englishman.

Immediately on leaving the walls of the town, the road passes through the lines where the French were encamped before the battle of the 21st; and the place marked by the fall of the gallant Abercrombie, and the repulse of the enemy's cavalry, is seen a little to the left.

In a short time we reached the Lake of Aboukir, and

having engaged a boat, sailed to its opposite extremity, when we entered the sea at the ancient mouth of Canopus, and hailed the spot sacred in the annals of British valour, where a few fragments of ships and some scattered bones still mark the scene of the brilliant victory of Lord Nelson. After coasting along for an hour, we entered the Lake of Etko, and soon reached the town of the same name, when again mounting our asses, we arrived in about three hours more at Rosetta. This journey, which occupied us fourteen hours, though, with a fair wind to pass the Lakes, it is usually performed in ten, had completely initiated us into the system of Egyptian travelling.

The latter part of the road, that conducted us over a desert, unenlivened by a single date tree to guide the traveller, gave us an excellent foretaste of the barren scenes of Egypt which we were destined to have so many opportunities of observing.

The beauty and fertility of the immediate vicinity of Rosetta have been a subject of praise with every traveller, who, after quitting the burning sands of Alexandria, finds himself in the midst of date trees and groves of oranges, surrounded by verdant fields of rice, and well cultivated gardens. Though the picture may have been perhaps too highly coloured, we could not help pronouncing the situation upon the whole very picturesque and extremely agreeable to the eye, after the barren waste we had left behind

us. The expectation also of beholding the *Nile*, a river with whose name and celebrity we had been familiar from our infancy, did not contribute a little to lessen the unfavourable impressions with which we approached the city of Rashîd.

But the feelings of pride and exultation with which we had contemplated the vicinity of Alexandria now gave way to the mortifying recollections of the disasters suffered by our army during the second Egyptian expedition in 1805.

When our troops had gained possession of the town of Rosetta, and were dispersed in various parts of it, regaling themselves at their different quarters, after the exertions they had made, a single Turk, armed with no other weapon than a pistol, began an attack on the straggling soldiers, of whom he killed more than a dozen, before the house where he was concealed and from which he directed his fire could be broken open and the assailant dislodged.

The Turkish governor, encouraged by this unexpected success, as well as by the arrival of 800 troops from Cairo, and the certain information that the Pacha was descending the Nile with an additional force of 8000 men, resolved to make a desperate effort, and second the spirited attack of an individual. Before the English troops had time to form, they were driven from the town, and being obliged to retreat through the desert without cavalry to support them,

their losses in killed and prisoners were very considerable. The conduct of the Governor, after this unfortunate affair, offers an example of refinement of cruelty in a conqueror, seldom seen in these modern times—for each of the prisoners was compelled to carry the head of one of his comrades who had perished in battle, as a present to the Pacha of Cairo.

Rosetta itself is a modern town, though there are some few remains of antiquity in its neighbourhood; but it owes its consequence entirely to its commerce, which consists principally in the carrying trade between Cairo and Alexandria. The canal which conveys the water of the river to the latter place being no longer navigable, all goods destined for Cairo are embarked at Alexandria, and sent by sea to Rosetta, from whence they are forwarded in *djerms* to the capital.

Of the seven mouths by which the Nile formerly discharged itself into the Mediterranean, the only branches which now remain navigable are those of Damietta and Rosetta; the others, from neglect, or the gradual accumulation of *detritus* annually deposited in the Delta, having been gradually filled up, are with difficulty to be traced.

The style of building in Rosetta is somewhat peculiar—the houses are very high, and each story projects beyond the one below, so that the opposite buildings nearly meet

at the top; but though the streets are, in consequence, rendered very gloomy, they are at the same time shaded from the scorching rays of the sun.

There was little to detain us at Rosetta, and we occupied ourselves in making preparations for our journey to Cairo, and for that purpose hired a *maish* to convey us up the Nile.

At this time of year (December) the river had retired within its banks, but its waters were still muddy, and indeed they are never quite clear, having, even in the months of April and May, when they are least turbid, a cloudy hue. The colour of the Nile is a dirty red, during the inundation, which begins to take place about the end of June, continuing to rise till the latter end of September, from which period to the following solstice it is gradually falling.

It may be proper to observe, that the term *inundation*, strictly speaking, is correct only when applied to the Delta, as the river is confined in Upper Egypt between high banks, so as to prevent any overflowing of it into the adjoining country, which is watered entirely by the canals cut in various directions, and opened at a certain period for the purposes of irrigation.

On the 14th, as it was the little Bairam, a feast kept by the Mussulmen in commemoration of the Sacrifice of Abraham, we could not procure a boat to go to the mouth of

the Nile; but we passed into the Delta and amused ourselves with strolling amongst the delightful gardens of oranges and banana trees with which the country abounded.

On the 17th we embarked on board our *maish*, our party having been increased by the company of Major Vincenzo Taberna, secretary to Colonel Missett, and of Capt. Molesworth and Mr. Darley, British officers, who had been sent from Sicily to purchase horses for our army in Spain.

The wind was unfavourable, and we had a long voyage of nine days; but the novelty and richness of the country, and the excellent shooting we found on the banks of the Nile, which swarm with prodigious flocks of pigeons, made us forget the tediousness of the passage.

Provisions are so extremely abundant and cheap in this part of the country, and in Upper Egypt they are still more so, that we frequently bought 1000 eggs for a dollar, and for the same sum could purchase 14 fowls and innumerable pigeons; but the fertility of the soil, which produces three crops in the year, clover, corn, and rice, offers a striking contrast to the miserable appearance of the inhabitants, who are excessively dirty, and in a state of almost perfect nudity. They are, however, at the same time remarkable for their great patience, the power of bearing fatigue, and the faculty they possess of living almost upon nothing.

Since the expulsion of the Mamelukes, the population

of Egypt consists chiefly of Copts, Arabs, and the Turkish or Albanian soldiers, who are employed in the service of the government.

The Copts are generally supposed to be the descendants of the ancient Egyptians, a conjecture suggested by the similarity of the name, as will appear by the following observations from the Travels of Pietro della Valle, which afford a most exquisite specimen of such etymological reasoning.*

But whatever opinion may be adopted of the origin of these Christians of the sect of Eutyches, they are a clever and intriguing race, and are employed by the government in keeping the registers of land and tribute, and generally become the gens d'affaires of the Beys and Cacheffs, which

* He is giving a description of Alexandria, and, after speaking of Pompey's Pillar, says—

"De plus, j'ai vu la petite église de St. Marc, qui étoit autrefois la Patriarchale, que les Chrétiens, *Coftis*, c'est à dire les Egyptiens, occupent aujourd'hui, où vous remarquerez, s'il vous plait, que ce terme Egittio, qui signifie Egyptien, signifie aussi *Guptios*; si on en soustrait l'E qui est au commencement, et que l'on prononce le G comme anciennement, et la lettre I comme si c'étoit un V; or, au lieu de Guptios ou Gubti, selon les Arabes, les nôtres disent plus correctement, *Cofto*."

He afterwards reasons about the respective antiquity of the Copts and the Greeks, but leaves it doubtful to which he gives the preference; and indeed it is so difficult to draw any conclusion from all the learning he displays on the occasion, that one is strongly reminded of the character given by Gibbon of this celebrated Roman traveller: "He is a gentleman and a scholar, but intolerably vain and prolix."

posts, however, they have to dispute with the Jews, who abound in Egypt as in every other country.

With respect to the Arabs, who form the great mass of the population of the country, they are divided into three tribes.

The Pastoral, which appears to be the original race---the Bedouin, who is distinguished by the warlike and independent spirit which he derives from the free and restless life he leads in the desert----and the Fellah, or cultivating Arab, the most civilized and patient, but at the same time the most corrupt and degraded class.

The Turkish and Albanian troops are distributed throughout the country to garrison the different towns, and to levy the *miri*, or contribution, which they do with every circumstance of cruelty and oppression.

On the 24th we came in sight of the stupendous pyramids of Gizeh, and landed at Boulac on the following day.

Boulac, which is the port of Lower Egypt, and the chief custom-house of the country, is situated at the distance of rather more than a mile from Cairo, and still bore marks of its destruction by the French during the siege in 1799.—On the following morning we rode to Cairo on asses, delivered our letters of recommendation, and were received with much kindness and hospitality by the Frank families established there.

Misr, the appellation by which the metropolis of Egypt is known to the natives, stands on the eastern side of the Nile; and though its extent and population have been much exaggerated, the walls which inclose the city may be fairly estimated to have seven miles in circumference.

Boulac, the suburb where we landed, and old Cairo, which is situated to the south, and is the port of Upper Egypt, form its two points of contact with the river.

The chain of mountains which accompanies the course of the Nile through Upper Egypt, terminates to the south and south-east of the city, in what are called the Mokattam heights, immediately under which stands the citadel of Cairo. It was fortified by the French, during their temporary possession of the country, and may still be considered a good position, as the numerous ravines over which artillery must be dragged would render the occupation of the heights which command it nearly impracticable.

In the castle where the Pacha resides, is the mint, the well of Joseph, 276 feet deep, which is cut out of the soft calcareous rock, and the palace, or hall, attributed, with equal propriety, to the same celebrated personage. It was built by Sultan Saladin, and offers an extraordinary instance of the use of the pointed arch. With respect to the city of Cairo itself, the houses are built of brick, and are remarkable for their extreme height, while the streets are mean and dirty, and so narrow as scarcely to allow two loaded camels

to pass. The only part which has any claim to be exempted from this general censure is the place, or square, called *Esbequieh*, into the centre of which the water of the Nile flows at the time of the inundation.

At this period, about the middle of August, the *Chalige*, which commences near old Cairo, and pierces the city in a direction nearly from north to south, is opened with a certain degree of ceremony, and from a general receptacle of filth in the highest degree disgusting, is changed at once into a canal covered with boats, offering an imperfect resemblance of the gondolas and gaiety of Venice.

During the months of August, September, and October, when the inundation is at its height, the *Chalige* continues full of water, after which it gradually reverts to its usual state of uncleanliness. The descriptions of it have been much magnified, since, at its commencement near Old Cairo, where it receives the water of the Nile, it is not more than twenty feet broad, and the term *ditch* would not perhaps convey an incorrect idea of its appearance.

Among the chief curiosities which attracted our attention, may be ranked the bazaars, of an appearance far superior in splendour to any we had witnessed in our travels in Turkey. Each trade has its allotted quarter, and the display of superb Turkish dresses, costly Damascus swords, ataghans, and every species of eastern luxury and magnificence, formed a most brilliant and interesting spectacle.

We visited also the slave-market, where, to say nothing of the moral reflections suggested by this traffic in human beings, the senses were offended in the most disagreeable manner, by the excessive state of filthiness in which these miserable wretches were compelled to exist. They were crowded together in inclosures like the sheep-pens of Smithfield market, and the abominable stench and uncleanliness which were the consequence of such confinement, may be more readily imagined than described.

The population of Cairo has been estimated at between 3 and 400,000, and that of all Egypt at two millions and a half. The inhabitants of the capital are of a most motley description, consisting of Arabs, Copts, Turks, Albanians, Greeks, Syrians, Armenians, Jews, negro slaves from Sennâr, and Barbarins, or the natives of the country beyond the Cataracts. These last are in considerable numbers, and, like the Gallegos of Lisbon, are in great estimation for their habits of honest industry.

Cairo is a place of considerable commerce, and is the metropolis of the trade of Eastern Africa, and the chief mart of the slaves who are brought from Abyssinia, Sennâr, Darfûr, and other parts of Soudân. The caravans which arrive from these countries bring also gold dust, ivory, rhinoceros' horns, ostrich feathers, gums, and various drugs.

Such is a hasty sketch of the capital of Egypt, which has been described in the most pompous and exaggerated terms, and is still called, in the figurative language of the East, "Misr without an equal, Misr the mother of the world."

The day after our arrival we went, in company with the English officers and the secretary of Colonel Missett, to pay a visit to the Pacha in the citadel. His Highness sent horses and attendants to conduct us to his residence, and received us in the most friendly manner, with every flattering expression of esteem for our country, and promise of protection and assistance in the further prosecution of our travels in Upper Egypt.

On the 2d January we crossed the Nile, and landed at Gizeh on the opposite side, where we passed the night, intending to devote the next day to the examination of the Pyramids, which are in the neighbourhood. At the distance of two hours from Gizeh, we found ourselves, on the following morning, at the foot of the largest of these wonderful monuments, the period and object of whose construction have been, for so many ages, the theme of wonder and discussion.

As we mounted the heap of sand and rubbish which leads to the opening into the Pyramid, and prepared to explore the galleries which conduct to the interior, we had every reason to applaud our prudence in bringing with us

a Turkish soldier, as a guard; for it required all his exertions and authority to prevent the entrance of a crowd of importunate Arabs, who are always ready to guide, and, if occasion offers, to rob the traveller whom curiosity may conduct to this celebrated spot.

The account given by Denon of the interior of the large Pyramid, the only one that has been opened, and indeed which it is practicable to ascend, is so correct and complete, that it would be difficult and quite unnecessary to attempt to add to his description.

On our return from the galleries, we ascended to the top of the Pyramid, but from the unfavourable state of the weather, it being a rainy misty morning, our exertions were not repaid by the view of the boundless expanse of desert, which is usually seen from that enormous elevation, though the fatigue of reaching the summit considerably exceeded that of climbing the cone of Mount Ætna. On our descent we breakfasted at the base of the Pyramid, and after admiring the graceful outline of the Colossal Sphinx, returned to Cairo, which we reached by two o'clock the same day.

At the time of our arrival at Cairo, we found Egypt in a state of greater tranquillity than it had enjoyed for many years, a change for which it is entirely indebted to the vigorous administration of the present Pacha.

When the English evacuated the country, Mahomed

Pacha, supported by some Turkish and Albanian troops, possessed the Pachalic of Cairo; but the Mamelukes, though they had been driven into Upper Egypt, made various struggles to recover their authority.

Their views were forwarded by the mutinous disposition of the Albanian troops, who, calling in their assistance, succeeded in deposing the Turkish Pacha. In a short time the Beys threw aside the mask of friendship and became masters of the Arnaut soldiers, who, in their turn, used every effort to get rid of their treacherous allies.

The Mamelukes were attacked with very superior forces, and Osman Bey Bardissi, who was at the head of them, was compelled to retreat, with a few only of his attendants, into Upper Egypt; and it is said that in making his escape he performed prodigies of valour.

The choice of the Albanian troops soon after fell on Mahomed Ali, the present Pacha, a man of extraordinary talents and enterprize, and who, from the humble station of captain of a pirate boat in the Archipelago, has raised himself to his present rank in the government. Indebted as he was to the restless spirit of his soldiers for his elevation, the Pacha was compelled for some time to yield to their turbulence, and connive at their licentious excesses. The state of the country is thus described by Ali Bey, who was at Cairo a short time after the appointment of Mahomed Ali to the Pachalic. " D'un autre côté, Ma-

homed Ali, qui doit son élévation au courage de ses troupes, tolère leurs excès, et ne sçait pas s'en rendre indépendant; les Grands Sheiks d'ailleurs, jouissant, sous cette espèce de gouvernement, de plus d'influence et de liberté, appuient de tout leur pouvoir le systême existant. Le soldat tyrannise; le bas peuple souffre; mais les grands ne s'en ressentent nullement, et la machine marche comme elle peut. Le gouvernement de Constantinople, sans énergie pour tenir le pays dans une complète soumission, n'y a qu'une sorte de suzeraineté, qui lui rapporte de légers subsides, qu'il cherche tous les ans à augmenter, par de nouvelles ruses. Le très petit nombre de Mamlouchs qui restent sont relégués dans la Haute Egypte, ou Mehemed Ali ne peut pas étendre sa domination, &c." *Vol.* ii. *p.* 237, *Voyages d'Ali Bey.**

Since that period the Pacha has not only driven the Mamelukes out of Upper Egypt but pursued them beyond the Cataracts as far as Ibrîm, and compelled them to take refuge in Dongola.

The police of the city of Cairo is also highly creditable to the vigour of his government, and he has so far repressed the disorders of his troops as nearly to verify a promise he made on his appointment to the Pachalic, that in a few

* The pretended Ali Bey is a Spaniard of the name of Badia, who was employed by Buonaparte as a spy, first in Morocco, and afterwards in Egypt and the east.

years " you might walk about the streets with both hands full of gold."

Every street in Cairo is shut at night by gates at each end, so that returning home after eight o'clock you are constantly obliged to stop and shout to the porters of these different barriers;—the cry, " *Ephtha!*" OPEN! is heard by the different patroles of Albanians; and this precaution, added to the obligation which every person is under of carrying a light as soon as it is dark, contributes greatly to the security and tranquillity of the city.

During our stay at Cairo we found the Pacha engaged in organizing a large body of troops to act against the Wahabees, who had in the preceding campaign nearly annihilated his army in a battle near Jedda.

From about the middle of the last century the sect of Wahabees, which was founded by Abdoulwahab, (whose object it was to reform the abuses that had crept into the true religion of the Koran, and even to deprive Mahomet of the honours that had hitherto been paid to his memory,) had been continually adding to its proselytes.

They affected a peculiar austerity of manners, enjoined the complete shaving of the head, and proscribed some of the favourite customs of Mahometans, such as the wearing of silk garments and the habit of smoking. These privations, as in all cases of fanaticism, increased rather than diminished the number of their followers.

In 1802, Abdelaaziz was at the head of the Wahabees, and after making himself master of the interior of Arabia sent his son Saaoud to take possession of Mecca, and the Cabah, or House of God. They became masters of Medina in 1804, and from that time obstructed the approach of the caravan from Damascus, and forbad, as idolatrous, the yearly offerings sent from Constantinople to the tomb of the Prophet.

The authority of the Wahabees was not however fully established at Mecca till the year 1807, when the Turkish troops retired from thence to Jedda, which latter place they were soon after compelled to evacuate.

Masters of the whole of Arabia and the strong places upon the Red Sea, the Wahabees became formidable neighbours to the Pacha of Egypt. To dispossess them of the holy shrine of Mecca, to restore it to the Turks, and to secure the tranquillity of his own dominions, were the objects of the war which Mahomed Ali was now carrying on against them. To find employment also for his own troops might possibly enter into the views of the Pacha, who had, at the time I am now speaking of, nearly 15,000 soldiers in the field.

From the nature of the country in which the war was carried on, his army was supplied with provisions both for men and horses from Cairo, from whence they were carried in boats up the Nile as far as Kenneh, and afterwards

transported on camels across the desert to Cosseir. From this latter place they were shipped for Jambo, or some other port on the eastern side of the Red Sea; but we heard it asserted that, notwithstanding every exertion on the part of the Pacha, the horses belonging to his army were frequently reduced to the necessity of subsisting upon dried fish, as the distance of the capital rendered the arrival of the supplies very uncertain. The burthen of so expensive a mode of warfare could only be borne by the enormous profits the Pacha derived from the commerce in corn which he carried on with the English government.

The particulars of this transaction, with which we became acquainted during our stay in the country, are as follows:

An agent of the British government whom we met at Alexandria on our first landing, and who was then on the point of returning to Gibraltar, had made a contract with the Pacha of Egypt for 40,000 ardebs,* equal to about 70,000 quarters, of corn, to supply our troops in Spain.

The terms of the agreement were, that eighty piastres should be paid per ardeb, and that the corn should be delivered in the month of April at Alexandria. As soon as the Pacha had concluded this favourable bargain, he laid an embargo on all the boats upon the Nile and sent

* An ardeb is equal to 14 bushels English.

them into Upper Egypt for the corn, part of which was collected in lieu of contributions, and the rest was bought of the fellah, or labouring Arabs, at the rate of ten piastres per ardeb: so strict indeed was the embargo, that it was with great difficulty we could hire a boat to take us up to Cairo, and the moment we arrived at Boulac it was seized by the government. The Pacha used such exertion in fulfilling the conditions of his advantageous contract that the corn was delivered at Alexandria by the appointed time;—but it was not until the month of May that any transports arrived, and they carried away only a fourth of the whole quantity.

In July following, a convoy took away 10,000 ardebs more, and it was by that opportunity that we left the country. At what period the rest was removed, it is impossible to say; but certainly no contract could have been made more disadvantageous to the British government.

Instead of fixing April for the delivery of the corn, had the following month of May been appointed, which, as it appeared, would have been quite early enough, the harvest would have been got in, and the wheat would not only have been much cheaper, but greatly better in quality.

At the time we left Egypt, the corn was sprouting in the impurities with which it was mixed, and we saw it actually smoking on board the transports which carried it away.

The Pacha was supplied also by the English with arms; and it is ascertained that the Wahabees received the same assistance from the French government, when in possession of the Isle of France.*

To co-operate with these formidable preparations by land, Mahomed Ali had equipped several vessels in the Red Sea, which contributed greatly to the success of his arms against the Wahabees. It is well known that he had sent, in the year 1811, Ishmael Capitan to England, to endeavour to obtain permission to sail round the Cape of Good Hope; but the jealousy of the East India Company prevented a voyage in which his miserable corvette would in all probability have foundered. Thwarted in this scheme, the enterprizing Pacha, by the advice and at the suggestion of an Italian, procured timber from the coast of Caramania and the Island of Cyprus, and built at Alexandria some gun boats, two brigs and a small corvette, which, when finished, were taken to pieces, conveyed up the Nile to Cairo, and being there placed on the backs of camels were carried to Suez.

By this means the Pacha had soon a very respectable

* This fact, of which I believe there is no doubt, affords another proof of the ultimate object of the French in their invasion of Egypt; since had they succeeded in their expedition against that country, the co-operation of the Wahabees would have opened to them a safe and uninterrupted march as far as the Persian Gulph, whence an attack on the British possessions in India would have been made.

fleet, acting in the Red Sea, and bombarding the towns on the coast.

The most successful termination of the war is to be expected from the activity and enterprize of Ali, who, as we were informed on our arrival at Cairo, had lately made himself master of a strong pass, by the aid of a bribe, which promised to lead to important results.

On our return down the Nile several months afterwards, we heard of the taking of Medina, Jedda and Mecca by the troops of the Pacha, and were favoured with the sight of a letter from the English agent at Cairo to Colonel Missett, which, as it closes the history of the campaign against the Wahabees, may be properly inserted here by anticipation.

The Pacha had sent his youngest son to Constantinople, with the keys of Mecca, to be laid at the feet of the Grand Signior; and the following is an account of the envoy's reception at the Porte:

"The Viceroy of Egypt is highly pleased with the very honourable and unexampled reception given by the Grand Signior to his son Ismaël Pacha; besides the honour shewn him on his entry into Constantinople, which was celebrated with great pomp, the Grand Signior granted him an audience in the apartment where the Robe of the Prophet is kept, and permitted him to kiss his feet three different

times, to thank him for the superb presents which his Highness condescended to confer upon Ismaël Pacha at that moment. These presents consisted of a district of Romelia, a *chelenk** of extreme richness, and a *cangiar*† set in brilliants, which latter the Grand Signior had worn himself in his girdle.

" His Highness has granted Toussann Pacha (second son of the Pacha) the third tail, with the command of Jedda. Ibrahim Bey, the eldest son of the Viceroy, has received the command of Girgeh, in Upper Egypt, with the dignity of Pacha with two tails. As this last, on his becoming a Pacha, can no longer occupy the post of *Tefterdar*,‡ his Highness will nominate to this place a person who shall be the son-in-law of Ibrahim Bey.

" Each individual in the suite of Ismaël Pacha has received a gratification of five purses, and each of his officers has received a *chelenk* according to his rank. In consequence of his victories over the Wahabees, and the re-establishment of his authority in the sacred places, the Grand Signior, with the approbation of the Ulemas, has

* *Chelenk*, a sort of plume made of brilliants, given to such as have distinguished themselves in battle.

† *Cangiar*, a knife worn in the girdle.

‡ *Tefterdar*, *Defterdâr*, accountant general, an office or dignity conferred by the Porte.

assumed the title of *Gazi*, or Conqueror, and has conferred upon the Pacha of Egypt, that of *Khan*."*

In addition to this account of the rejoicings at Constantinople, and the gratitude of the Porte for the signal services of the Pacha, I may add, that during our stay at Rosetta, while waiting for an opportunity of quitting Egypt, the Coffee-bearer of the Grand Signior arrived, on his way to Cairo, whither he was carrying a present to the Pacha, consisting of a very rich cafftan, and some other vests.

In consequence of the strict embargo on all the vessels upon the Nile, we were under the necessity of applying personally to the Pacha, for permission to hire a cangia, which he ordered to be transferred to our use; and on the 13th of January we sailed from the port of Cairo for Upper Egypt, having engaged Mr. Barthow, an American, who had resided many years in the country, to accompany us and act as our interpreter.

On the 14th we passed the Pyramids of Abousir, Saccara and Dashour, and the day following we were favoured with a good breeze, and came in sight of the Pyramid of Meidoun.

On the 17th we passed Benisouef, and on the 21st we left Miniet, and early in the morning landed under the ruined village of Benihassan, to visit the grottoes of which

* *Khan*.—The privilege attached to this title is, that the Grand Signior cannot cut off his head.

Norden has given a view, attributing them to "holy hermits who made their abodes there." Mr. Hamilton has given a very elaborate account of the paintings which cover the walls of the chambers; but we found it difficult to follow his descriptions. The ceilings of these grottoes are generally arched, while others are supported by columns cut out of the rock, having a truly Egyptian character, and the appearance of four branches of palm trees tied together. The largest chamber is 60 feet in length, and 40 in height; to the south of it are seventeen smaller apartments, and probably the same number to the north. Ten columns have supported this large chamber, but four of them have fallen down; we measured also two other chambers whose length was 52 feet 5 inches, breadth 39 feet 4 inches, and height 14 feet 3 inches. From these are doorways leading into smaller apartments.

We spent some hours in examining these excavations, and soon after arrived at Sheikh Ababdé, the site of ancient Antinoë. This city was founded by Adrian, who here, according to some accounts in history, accepted of the voluntary sacrifice of his friend Antinous, to gratify his own superstition. The ruins are very extensive, but none of very high antiquity, being evidently of Roman architecture.

An avenue of granite columns leads from the river to the chief entrance into the city; and amongst the most con-

spicuous of the ruins are to be observed a large arched gateway, a quadrivium, the remains of a Roman theatre, and of three temples.

From the ruins of the Roman city of Antinoë, we hastened to see the splendid portico of Hermopolis, which, as it was the first Egyptian monument, with the exception of the Pyramids, we had examined, it was impossible to approach without partaking of the enthusiasm with which Denon speaks of this superb relique of antiquity. At Erramoun, a small village on the west bank of the Nile, and the port of the town of Melaoui, which is situated at the distance of an hour from the river, and famous for a large factory of sugar, we took asses, and in about two hours reached Ashmounien, the site of ancient Hermopolis.

The Portico is all that remains of the Temple, but it is quite perfect and consists of twelve massive columns, which are not built of cylindrical blocks of stone, but each block is formed of several pieces so neatly joined together, that where they are not injured by time, it is difficult to discover the junction of the several pieces.

The columns are arranged in two rows distant from each other twelve feet, and the roof is formed of large slabs of stone, covered with stucco, and beautifully ornamented.

The columns and the whole of the interior of the Portico have been painted; among the colours, red, blue and yellow seem to be the most predominant.

The hieroglyphics on the plinths are different on each front, but they are the same on every plinth on the same front.

The capitals, which in some degree represent the tulip in bud, are let into the columns. Several other columns of granite are scattered about near the temple, and we observed some also in a ruined mosque, built on the site of the ancient town. The views given by Denon of Egyptian monuments are, in general, highly creditable to the talents and zeal of that traveller, but his delineation of Hermopolis bespeaks the haste with which he travelled, and the rapid glimpse with which he was sometimes obliged to content himself; for the winged globe he has represented on the frieze does not exist in the original.

Owing to light breezes, we did not arrive at Siout till the 26th January. This city, which has succeeded to Girgeh, as the capital of Upper Egypt, is situated about a mile and a half from the Nile, from which an elevated causeway leads across an arched bridge, built of brick, to the town. A canal dug at an early period parallel to the river washes the foot of the mountains in the neighbourhood, and having surrounded the city and adjacent villages, descends again into the Nile.

At the time of the inundation, when the water is admitted into the canal, Siout communicates with the river, by the artificial elevated road mentioned above. On our return

down the Nile, we visited the celebrated catacombs of Lycopolis in the vicinity of the town; but as we had examined some excavations of far greater magnitude in Upper Egypt, our curiosity was somewhat abated, and we were rather disappointed.

Here we had the good fortune to fall in with our friend Shekh Ibrahim, who had left Cairo about the time of our departure, but had preferred the mode of travelling up the country on asses, and was now waiting at Siout for a guide to conduct him to the great Oasis, where a tribe of Bedouins, who were at war with the Pacha, had lately established themselves.

The history of their wanderings, as related to us at Siout, is somewhat curious, and affords a remarkable instance of the unsettled life of these singular tribes.

They had been driven from the neighbourhood of Tripoli, by the Bey of that country, and had crossed the Great Desert, with the intention of passing the Nile at Benisouef, and afterwards retiring into Syria. But the Pacha of Egypt, fearing probably that they might join his enemies the Wahabees, refused them permission to proceed, and they were thus obliged to retrace their steps into the Western Desert, where they ultimately settled in the Oasis.

Shekh Ibrahim had heard of a merchant who dwelt at the distance of three days journey from Siout, and who

trafficked with this tribe of Bedouins, and he was now awaiting his arrival, in the hopes of being able, through his interest, to reach the new settlement.

Ibrahim Bey, the eldest son of the Pacha of Cairo, commanded in Upper Egypt, and we found him residing in the capital of Siout. He was a man of some talent, and had the reputation of excessive cruelty, but he received us well, and we had every reason to be satisfied with his civility and attention. Neither during our stay, in passing up, nor on our return from the Cataracts, did we witness the arrival of the Cafflet-es-Soudan, or the caravan of slaves from the interior of Africa, but we learned some particulars of this horrid traffic.

The route taken by the caravan of Jelabs, or slave merchants, is partly the same as that traced by Poncet at the beginning of the last century on his way to Abyssinia, who passed by Sheb and Selimi, and thence striking across the desert to the south east, crossed the Nile at Moscho.

In the course of this long and tedious journey, they suffer occasionally great hardships, and we were informed that the Jelabs seized upon these periods of distress, arising from a scarcity of water or provisions, to perform the operation of emasculation, which, according to our informant, was done completely by the entire removal of

the genitals. The wretches were afterwards buried in the sand to a certain depth, and in this rude manner the hemorrhage was stopped. The calculation was, that one out of three only survived the operation, which was performed at a moment of distress, that the risk of mortality might be incurred, at a time when the merchants could best spare their slaves. Their method of travelling was to sling a dozen of the negroes across the back of a camel.

With respect to the value of these slaves in Egypt, it is various, according to their age, sex, and other qualities.

An eunuch was estimated at 1500 piastres.

Girls whose virginity was secured by means more powerful than moral restraint were valued at 500 piastres: but such is the state of degradation to which the human species is reduced in this country, that the precaution serves only to produce abuses of a more revolting nature.

Female slaves who could not boast of this advantage were in general sold for 300 piastres; but if they had lived in a Frank family, and had learned to sew, wash, and wait at table, their value was estimated in the market at Cairo at 700 piastres.

We left Siout and reached Antæopolis, now known under the name of Gaw-el-Kebir, on the 28th, about midday.

The Portico of the Temple which is standing consists of three rows, each of six columns; four have fallen down;

they are eight feet in diameter, and with their entablature are 62 feet high. This ruin which, from its situation in a thick grove of date trees, is perhaps the most picturesque in Egypt, stands close to the banks of the Nile, whose waters have already undermined some parts of it, and threaten to wash the whole away. The columns, architraves, and indeed every stone of the building, are covered with hieroglyphics, which are in low relief. At the farthest extremity of the Temple is an immense block of granite of a pyramidical form, 12 feet high, and 9 square at the base, in which a niche has been cut seven feet in height, four feet wide and three deep. These monolithic temples, as they have been called, are supposed to have been the chests or depositaries of the sacred birds.

From the western temple, a long quay has formerly extended, intended probably as well for the purposes of trade as to prevent the encroachments of the Nile. At night we arrived at Tahta, situated, like Siout, at the distance of about two miles from the river, and the following day we passed the mountain called Shekh Eredy, which is on the east bank, and has received its appellation from a Mahomedan Santon, whom the credulous Arabs believe to have migrated after his death into the body of a large serpent, now revered as the oracle of the place. We inquired for the serpent; but as our arrival was unexpected, and time had not been given for the necessary previous arrangement

of putting the animal into the oracular cave, we were answered that he was gone abroad, and could not now be consulted. In the exhibitions of the Psylli, as they are called, or charmers of serpents, which we had frequently witnessed at Cairo and other places in Egypt, the secret seemed to be to draw the venomous teeth, and break the backs of the animals, which still have the power of erecting themselves at the command of the juggler.

As we continued to advance up the Nile, we frequently landed for the purpose of purchasing provisions, or of visiting the temples and villages on each bank of the river; and on these occasions, the luxuriant fertility of the soil, as contrasted with the wretched state of poverty and misery of the inhabitants, could not but excite melancholy reflections on the numerous evils they suffer from the arbitrary government by which they are oppressed.

The fields, enriched by the Nile, teem with plenty; the date trees are loaded with fruit; cattle of every kind, poultry and milk, abound in every village; but the wretched Arab is compelled to live on a few lentils, and a small portion of bread and water, while he sees his fields plundered and his cattle driven away, to gratify the insatiable wants of a mercenary soldier, and the inordinate claims of a rapacious governor. After having paid the various contributions, and answered the numerous demands made upon him, not a twentieth of the produce of his labour falls to his

own share; and without the prospect of enjoying the fruit of his toil, the *fellah*, naturally indolent himself, allows his fields to remain uncultivated, conscious that his industry would be but an additional temptation to the extortion of tyranny.

On the 30th we arrived at Menshieh, the ancient Ptolemaïs Hermii, of which no vestige is to be observed except the ruins of an old quay. While at anchor here the day after our arrival, smoking on the outside of the cabin of our cangia, an Albanese soldier, who was passing up the river, directed his musket towards our boat, and deliberately aimed at me. The ball passed close to my head, through the hat of our dragoman, and hit the arm of my friend Mr. Smelt. When we applied to the Cacheff for redress for so wanton and insolent an outrage, we received for answer, that the soldier like ourselves was a passenger, and being on the water was not liable to his jurisdiction:—such is the justice of a Turkish commandant: though it is but fair to acknowledge that this was the only instance in which we did not find the firman of the Pacha of Cairo, a sufficient protection against any ill usage.

We left Menshieh on the 2d February, with a strong breeze from the North, and wishing to profit by this favourable wind, we passed Girgeh, and did not stop before we reached Cafr Saide, supposed to be the site of Chenobosscion, where a quay near the river alone points out its claim to antiquity.

In the course of this day, we passed Diospolis Parva, the modern How. It was a little before our arrival at this place, that we saw crocodiles for the first time; they were basking on the sand banks in the river, and some of the largest might be twenty-five feet long. I believe Girgeh may be considered the limit below which the crocodiles do not descend; from this place to the Cataracts we observed them in great numbers; above Essouan, the sand banks in the Nile are less frequent, and, consequently, fewer of these animals were to be seen. The superstitious natives attribute the circumstance of crocodiles not being observed in the lower parts of the Nile to the influence of a talisman fixed in the walls of the Mikkias, or Nilometer, at Cairo.

While opposite Diospolis Parva, we experienced a gale of the *Kamsin*, which, though we were on the water and consequently in a great measure protected from its violence, was still so formidable in its effects, as to dispose us to give full credit to the accounts of travellers, and, indeed, of entire caravans being overtaken and buried in the sand by this destructive wind of the Desert. The air became thick and cloudy, as if a storm of snow or sleet were coming on, and we felt our eyes, ears and mouths filled with the fine particles of sand, which were raised and suspended in the atmosphere. We suffered also in our food, for the *pilau*, which formed the great article of our sustenance, was rendered so gritty as to be scarcely eatable; and on opening

our trunks, which had been closed and locked, we found considerable quantities of sand deposited between the folds of our linen.

The wind still continuing favourable, we did not stop to see the magnificent ruins of Dendera, but proceeded to Ghennah, to lay in a stock of provisions.—The Bey, the son of a Mameluke, and a very young man, received us with great hospitality, and entreated us to stay some days with him; and when he saw we were determined to pursue our journey, sent us a present of a sheep, sugar, coffee and bread, for which we gave him, in return, a telescope and some English gunpowder.

On the morning of the 6th, we passed Koptos and Kous, Apollinopolis Parva, and the following day landed on the plain of Thebes, on the western side of the river. Thebes, celebrated by Homer as the city of a hundred gates, and described by Herodotus and every succeeding traveller, offers, in the extent of its ruins and the immensity of its colossal fragments, so many astonishing objects, that one is rivetted to the spot, unable to decide whither to direct the step or fix the attention. The circumference of the ancient city has been estimated at twenty-seven miles, stretching itself on either bank, and resting on the sides of the mountains which border the river. As you advance up the Nile, the great Temple of Karnac is the first object that attracts the attention on the east, and the remains of the

Temple of Luxor mark the southern extremity of the walls of the city on the same side of the river. Opposite, on the western bank, are the Memnonium, the two colossal statues, and the remains of Medinet Abou.

The Necropolis, or celebrated caverns, known as the sepulchres of the ancient kings of Thebes, are excavations in the mountains, to which the passage called Biban-el-Moluh leads, and which are filled with sculptures and paintings relating to religious mysteries, still in the highest degree of preservation. The hasty sketch of the ruins of Thebes to be found in the Travels of Denon, and the minute description of the paintings with which Mr. Hamilton's book is enriched, may be consulted for the details of this wonderful spot.

It has been disputed to which of the colossal figures the name of the celebrated statue of Memnon should be affixed, But the French writers have given that appellation to the fragment of a statue of red granite, lying among the ruins of the Memnonium, whose dimensions across the shoulders, where it measures twenty-five feet, will convey some idea of the magnitude of the building it was intended to ornament.

The last considerable town we passed on our journey upwards was Esnè, but wishing to profit by the North wind, which still continued to blow in our favour, we did not halt there, reserving for our return an examination of its remains, as well as of those of the ancient towns of Eleithias, Etfou, (Apollinopolis Magna,) and Koum Ombos.

We reached Essouan on the 11th February, having performed a journey of 600 miles from Cairo. Our first object was to visit the Shekh or Arab governor of the town, for there was no Turkish garrison here; the last soldiers of the Pacha we had seen being stationed at Esnè. We were somewhat surprized at this, having conceived that the frontier town would have been a place of such importance as to require a garrison against the attempts of the Mamelukes. But it seemed the Pacha considered the sterility of the desert, together with the gradually decreasing numbers of that restless soldiery, a sufficient guarantee for the tranquillity of Egypt.

In our interview with the Shekh, whom we invited to dine with us, in spite of his miserable caftan and the disgusting filth of his person, we made every inquiry about the practicability of proceeding beyond the Cataracts into the country of the Barâbras, and the information we obtained from him gave us the greatest encouragement. The difficulties encountered by other travellers, from the disturbed state of Nubia, no longer existed; the Mamelukes were at a great distance, and the Barâbras, though they did not acknowledge any subjection to the Pacha, were at peace with the government of Egypt. As it may appear singular that Abyssinia and other parts of the interior of Africa, apparently more inaccessible, should have been explored, and yet the country immediately above the Cataracts remain comparatively unknown, it may be worth

while to examine into the causes which have prevented former travellers from penetrating into Nubia.

"At Essouan, (says Browne, in his Travels into Africa,) I remained three days, contriving, if possible, to pursue my route up the Nile; but a war having arisen between the Mamelukes of Upper Egypt and the Cacheff of Ibrîm, no one was suffered to pass from Egypt to Nubia: the caravans had all been stopped for many months, and not even a camel could be procured. With deep regret for the disappointment in my earnest wish of proceeding to Abyssinia by this route, I was constrained to abandon all hope for that season and to think of returning."—p. 142.

Mr. Hamilton relates, that on his arrival at the Cataracts he was deterred from proceeding, by the accounts he there received of the difficulty of the roads, and the inhospitable disposition of the inhabitants; he was told that they had not for a long time submitted to the Turks, and had never acknowledged the sovereignty of the Mamelukes; neither had they been visited by the French, and were resolutely determined to prevent the arrival of any foreigners. He adds, that the Cacheffs of the Berberi were formerly nominally dependent on the Porte, and remitted annually a tribute to Cairo, but that they threw off the yoke at the time the Beys became masters of Egypt.

Soleyman Cacheff, who died a few years ago, united the lesser chieftains under himself; the country was quiet, and

Mr. Hamilton thought that a cautious traveller might then have penetrated into Nubia; but at the time of his visit to the Cataracts, Elfi Bey was encamped in the neighbourhood, and dissuaded him from going farther. Mr. Hamilton justly observes, that the Beys had an interest in increasing the difficulties of penetrating farther south than the Cataracts, as they look to a retreat in that country as their last resource in the event of a temporary expulsion from Egypt.

The boundary of the French expedition in Egypt was marked on a granite rock a little above the Cataracts; and the obstinate resistance shewn by the inhabitants to the entry of their troops into the isle of Philæ, and the jealous fear of strangers exhibited on that occasion, strengthened the idea of the difficulty of passing the Cataracts. No terms of accommodation would be listened to; but when the natives were no longer able to prevent the approach of the enemy, they quitted the island in despair, and men, women and children were seen to plunge themselves into the Nile, and swim to the opposite shore. Mothers drowned their infants whom they could not carry away with them, and mutilated their daughters, to preserve them from the violation of the conquerors.

" Lorsque j'entrai (says Denon) le lendemain dans l'île, je trouvai une petite fille de 7 à 8 ans, à laquelle une couture faite avec autant de brutalité que de cruauté avoit ôté

tous les moyens de satisfaire au plus pressant besoin, et lui causoit des convulsions horribles: ce ne fut qu'avec une contre opération et un bain que je sauvai la vie à cette malheureuse petite créature qui étoit tout à fait jolie."—Vol. ii. p. 89.

Norden, the only European who had surmounted these difficulties, gives the following account of the conversation he held with the Aga of Essouan, who endeavoured, but in vain, to dissuade him from his attempt. "You'll be all destroyed," says he; "you are going not amongst men, but amongst savage beasts; they would murder a man for a parat. In what manner will they deal with you, who carry such treasures?" But when the traveller was determined to proceed,—"Im-Sehalla!" cried out the Aga, as he delivered passports to the dragoman of the party; "here, take the letters they have asked of me for the grandees; let them go in God's name: but I am sorry that those scoundrels should get so many fine things as you have with you."

On the other hand, the Shekh of Essouan, with whom we had frequent conversations on the subject, rather encouraged than dissuaded us from the expedition. He promised that his son should accompany us, and engaged to procure for us a smaller boat at Philæ, as the one we had brought from Cairo could not, at this time of the year, pass the Cataracts. We were probably indebted, in some measure,

to the cupidity of the Shekh for the eagerness with which he promoted our voyage, as he undertook to dispose of a quantity of salt which we brought with us from Cairo, both as ballast to our boat, and as merchandize. The prospect of the gain he should derive from this transaction, induced him to hasten our departure as soon as possible.

We remained at Essouan a few days, and employed our time in visiting the islands of Elephantina, Philæ, and the Cataracts.

The island of Elephantina is celebrated for its beauty, and certainly contains within itself every thing to make it one of the most enchanting spots in the world; woods, gardens, canals, mills, rivers, and rocks combine to make it picturesque.

At the southern extremity of the island, are the remains of Egyptian architecture, consisting of a very ancient square temple, covered in every part with hieroglyphics well sculptured and in relief, and near it stand the remains of another edifice of nearly the same form and size, but in a state of greater dilapidation. The ornaments of the latter building are accompanied by the representation of the Serpent, the emblem of wisdom and eternity, and hence it has been supposed this may have been the temple of Cneph.—Roman remains are to be observed in the same part of the island, and great quantities of fragments of earthen vessels are strewed about.

We thought the inhabitants of the island of Philæ much more savage and less civilized, than any Arabs we had yet met with; and on our return from Nubia, had no reason to change our opinion. Like the natives of the neighbouring villages, they always go armed, particularly when they quit their homes. Their weapons are chiefly a spear and a dagger, which latter they fasten with a strap and buckle immediately above the elbow of the left arm; and we had frequent occasions to admire the adroitness with which they couched and completely covered themselves with their shields. In this position they would defy our attack, and permitted us to throw stones or their own spears at them, with the greatest violence.

Eight temples or sanctuaries are crowded together on the small island of Philæ, though its dimensions do not exceed 1000 feet in length, and 400 in breadth. They do not appear to have been built with any attention to symmetry, are of various dimensions, and evidently constructed at different periods. This irregularity in their position produces some of the most picturesque groups.

From the appearance and present state of these temples, it appears clear that the system of building amongst the ancient Egyptians, was first to construct great masses, and afterwards to labour for ages in finishing the details of the decoration, beginning with the sculpture of the hieroglyphics, and then passing to the stucco and painting. In

Philæ, as at Thebes and Dendera, nothing is finished but what is of the highest antiquity.

This island is supposed to have been the burying place of Osiris, who was worshipped under the type of the Sacred Hawk.

The granite quarries at the foot of the mountains to the east still bear the marks of the chissel and the wedge; and the unfinished obelisks, columns, and sarcophagi, which are to be seen in great profusion, shew the unwearied labour and mighty schemes of the ancient inhabitants.

So much has been written on the Cataracts of the Nile, that it may almost appear superfluous to attempt any further description, if it were not that the vague and contradictory accounts of authors seem to call for some explanation. Eight Cataracts have been enumerated in the course of the Nile, from its source in the Mountains of the Moon, to the last fall a little above Essouan, where the river is about half a mile broad; Norden estimates the fall at only four feet, and Pococke even so low as three feet. The latter indeed, on his visit to the Cataracts, asks where they are? and is surprized to find he is looking on them.

On the right bank of the river there are more obstacles from rocky islands than on the left, on which side during the period of the inundation, (in September, for instance,) boats may sail up with a tolerable breeze from the N.W., or be hauled up by a rope without much difficulty. But

there are modern travellers who seem to have listened rather to the stories of the ancients, than to the evidence of their own senses: and Cicero is still quoted to prove that the inhabitants in the neighbourhood of the Cataract are deafened by its noise. In confirmation of the fact, it has been lately asserted that the natives of that part are remarkably dull of hearing.

In order to understand the descriptions which are given in ancient authors of the Cataracts, one must admit an almost incredible change in the bed of the river, or suppose that their accounts relate rather to the second Cataract at Genâdil, which is said to be much more considerable than the one at Syene. We were at the Cataracts at the time of year when the fall is the greatest, and certainly witnessed nothing which warrants the glowing colours in which they have been so often described; but such is the confusion in the different accounts, that it is more reasonable to suppose them greatly exaggerated. Perhaps a tolerably correct idea will be formed of the real appearance of these falls, by the mention of the fact, that the boys of the neighbouring huts would at any time, for the reward of a para, dive into the most rapid cascade, when, after disappearing for a few seconds, their heads were again seen above the water, at the distance of forty or fifty yards below. They were in the constant habit of diving also for the purpose of catching fish.

At the same time it must be allowed that the view of the barrier which nature has placed between Nubia and Egypt is in the highest degree magnificent. Passing upwards from Egypt, you leave the delicious gardens of the island of Elephantina, which divides the Nile into nearly two equal streams; and on the left, the romantic and ruined town of Essouan strongly reminded us of the old Gothic castles in England.

Beyond, the two chains of primitive mountains lying on each side the Nile cross the bed of the river, and form innumerable rocky points or islands to impede its course.

The wild disorder of the granite rocks which present every variety of grotesque shape, the absence of all cultivation, the murmur of the water, and the savage and desolate character of the whole scene, form a picture which exceeds all power of description. In passing this frontier, however, notwithstanding the facilities afforded us by the Shekh, we were still disobeying the orders of the Pacha, who had expressly forbidden us in his firman to proceed above the Cataracts, which formed the natural boundary of his dominion; beyond this he would not answer for our safety, and it is probable he was secretly unwilling we should have any communication with the Mamelukes, who had taken refuge southward in the Desert. Thus the step we were about to take was doubly hazardous; but the desire to examine a country which had baffled the attempts of former travellers,

was not to be resisted. As we should go amicably, and from the smallness of our numbers could not inspire any alarm as to the object of our journey, we might possibly be permitted to proceed;—at all events we were determined to make the attempt.

The knowledge we previously had of the country called Nubia was confined to the hasty observations of Norden, and the reports of some of the natives who had come down to Essouan, which are collected in the Mémoire sur la Nubie et les Barâbras, p. 399: Description de l'Egypte, par M. Costaz, Etat Moderne, tome i. The name of Nubia is given generally to that portion of the Valley of the Nile situated between Egypt and the Kingdom of Sennâr. M. Costaz, who was at Philæ in the month of September, 1799, learned the following particulars of the inhabitants of that country.

"The Nubians are neither Arabs, Negroes, nor Egyptians: they form a distinct race with a particular physiognomy and colour, and speak a language peculiar to themselves, in which they are called Barâbras. Wherever there is any soil on the banks of the Nile, they plant date trees, establish their wheels for irrigation, and sow a kind of millet called dourah, and also some leguminous plants. Their trade consists chiefly in cloth, which they buy at Esnè, giving in exchange dry dates. The Barâbras were, at that time, (1799) under the nominal dominion

of the Turks, and paid an annual tribute of dates and black slaves, which latter they procured from the caravans of Sennâr. They are in the habit of coming down into Egypt in search of employ, and are known at Cairo under the name of Berberins. They are highly praised for their honesty, in which they differ much from the Arabs their neighbours." M. Costaz concludes his Memoir with the following observation on the difficulty of penetrating into their country:

" Les Barâbras sont Mahométans et paroissent très zélés pour leur religion; malgré leur douceur, ils ont beaucoup d'aversion pour les étrangers: c'est toujours avec peine qu'ils les ont vus arriver dans leur pays. L'un de ceux avec qui j'eus des rapports à Philæ me dit: Ce sont ces monumens qui attirent ici les étrangers; dès que vous serez partis nous les démolirons, afin qu'on nous laisse tranquilles chez nous. Cette disposition ombrageuse des Barâbras n'avoit rien d'inquiétant pour nous, parce que nous étions protégés par une force suffisante. Mais les voyageurs isolés, qui seront dans le cas de visiter les monumens situés à Philæ et au-dessus, ne pouvant pas jouir de la même sécurité, feront bien de prendre pour leur sûreté toutes les précautions possibles."

CHAPTER II.

We bade adieu to our friend the Shekh, and left Essouan on the 13th to go to a village opposite the Island of Philæ, a distance of about four miles, where the small one-masted boat we had hired was lying at anchor. As we crossed the Desert and took leave of the Swiss servant whom we left in charge of our baggage, to wait our return to the Cataracts, it was impossible to avoid feeling anxious at the prospect and probable success of the journey we were about to undertake: we were more than a thousand miles distant from the port of Alexandria; our faces were still turned to the South; and in thus disregarding the injunction of the Pacha of Egypt, we were at the same time placing ourselves beyond the protection of his authority. It was uncertain what might await us in this undiscovered country; perhaps we should be stopped *in limine* by the first tribe of Nubians we should fall in with, or, being permitted to proceed, be delivered into the hands of the Mamelukes.

For the first five miles after we left Philæ, the river takes a south by east course, and then for a mile it runs west by south, when it again turns south. As our wish was to proceed as far up the Nile as possible, we took advantage of every favourable breeze, and seldom stopped to visit the ruins of the various temples we saw on the banks of the river, intending to examine them at our leisure when we returned.

We passed Debodé, which is situated on the western side, about ten miles above Philæ, where are the ruins of a small temple. The river flows in a regular, deep stream, for the most part washing the base of the eastern and western mountains; but here and there the inundation having covered the rocks with soil, or having thrown up banks of mud and sand, small spots are cultivated and planted with date trees. We anchored for the night in the neighbourhood of Siala, a village on the east bank, about eighteen miles above Philæ, and situated about a mile from the river. In the morning, the Reis or Captain of our boat informed us we must pay a visit to Douab Cacheff, who was encamped about a mile and a half from the village with a considerable party, forming a sort of advanced guard of the Nubians. The Shekh of Essouan had given us a letter to the first tribe of Barâbras we might meet, and we now set out to claim the protection of the Cacheff. On our arrival, we found the men en-

camped in wigwams, and the women and children stationed apart in tents; the whole body might be about 400: their horses and camels were feeding around them.

We sat an hour without the camp before the Cacheff made his appearance, and in the mean time were surrounded by many of the Nubians, who expressed great surprize and curiosity at our appearance. From the time we were kept in suspense and the apparent demur and delay, we were much afraid we should not be allowed to proceed; but the Cacheff at length appeared, and after having asked us many questions, such as whence we came and the object of our voyage, he offered us coffee. As this was a token of peace, we began by giving him the letter we had brought from Essouan; and finding afterwards that he was unable to read Turkish, we shewed him our Firman written in that language, which we persuaded him contained a permission from the Pacha of Egypt to penetrate as far as we pleased into the country above the Cataracts. Though the Nubians consider themselves independent of the Government of Egypt, yet they were desirous of remaining on friendly terms with the Pacha, and his supposed recommendation had, doubtless, its weight with the Cacheff, who appeared to make no objection to our proceeding, and said he would send off an express to Dehr to inform Hassan Cacheff of our intended visit to his capital. He offered us milk, flour and butter, invited us to eat out

of the same bowl with him, and on taking our leave we desired him to send down to our boat and we would make him a present of coffee and tobacco: in return for which he afterwards sent us a sheep. We retraced our steps to the river, astonished and delighted at the friendly reception we had met with, so different from what we had been led to expect, and even from what we had generally experienced in Upper Egypt. In our journey from Cairo to Essouan, wherever we landed, which we frequently did to buy provisions, the people of the villages ran away and drove their cattle into the desert and the mountains beyond; in these cases our only resource was to attempt, if possible, to lay hold of one of the children, who generally endeavoured to hide themselves among the sugar canes, and, if we were successful, to give him some paras and then let him go. As this conduct convinced the rest of the natives of our peaceable disposition, they came afterwards and sold us whatever we wanted. At first they asked us two or three paras for an egg, but afterwards we generally bought six for a para.

This dread of strangers arises from the ill-treatment and oppression to which they are exposed from the Turks, and the freedom from such tyrannical extortion sufficiently explains the unsuspecting and friendly manners which we afterwards uniformly found among the Barâbras.

On our return from the interview with Douab Cacheff,

we left Siala and again set sail. The river here takes a direction one point to the west of south. About three miles above Siala is the village of Deghimeer, situated on the same side. Two miles farther on, the river again turns to the south, and three miles beyond, on the western side, near a village called Sardab, are the remains of a temple, and other ruins.

The mountains at Deghimeer retire from the sides of the river, and the banks where any soil has been left are cultivated. Four miles above Sardab is the village of El Umbarakat, where are some ruins. The villages on each side the river bear the same name, and the appellation given here, as in many other places, is meant rather to imply a district than a particular collection of houses, or village. The country is very thinly inhabited, and the natives live, for the most part, in caves in the mountains, and cultivate the banks of the Nile when the inundation has left them.

At El Umbarakat the granite mountains again approach the river, and form a very narrow and difficult pass. The Nile now inclines somewhat to the westward, but it soon resumes its course to the south, and two miles higher up is the island of Kalaptshi, on which is a picturesque ruined village. Three miles above the island is the village of Kalaptshi, where are some extensive ruins; and eight miles

farther we reached the village of Aboughor, where we anchored for the night. We calculated that we were now just under the tropic, and bathed by moonlight in the waters of the Nile. Early in the morning, at the distance of four miles from Aboughor, we passed the village of Dondour, which is situated on the east side of the river, and opposite to which is a small Temple in considerable preservation. The greater part of the inclosure is quite perfect, and the propylon also has been but little injured; but the inside has never been completed. There are two columns which formed the entrance into the Temple, and which are ornamented with serpents. The inner Temple or Sekos consists, as usual, of three apartments; the first measured eighteen feet in length and twenty in breadth; the columns are three feet in diameter, and the height to the top of the cornice is nearly seventeen feet: the winged globes on the architraves of the Temple and Propylon are supported in the usual manner by two serpents. The hieroglyphics are relieved and sculptured in a good style, shewing the common subjects, viz. priests with jugs offering to Isis and Osiris, who is represented with the hawk's head, and carrying a crosier in his hand. Behind the Temple is a small grotto, which has the appearance of being posterior in its date, and is most probably to be attributed to the early Christians, as we found an inscrip-

tion with the characters A + Ω amongst the fragments which lie within and on the outside of the inclosure.*

The day was very hot, and not being able to bear the heat of the sand to my feet, I buried the bulb of the thermometer in the sand of the shore, when it rose to 125°; in the cabin of our boat it stood at 86°, in the outer air it was 96°. We were detained in the district of Meriah, a little higher up, the whole of the day, and the next morning, as the wind still continued contrary, we proceeded with the assistance of the tow line. The inhabitants we found most peaceably disposed: they brought us dates, milk and whatever their scanty means enabled them to afford. The river takes a course south-west by south for five miles, when we passed the ruined village of Guerche, opposite to which are the magnificent remains of Guerfeh-Hassan. As we returned, we had an opportunity of examining these stupendous monuments with the attention they deserved. Five miles beyond, on the east side, is Costhambi, above which the river's course is west. We anchored here for the night, and the next morning the villagers brought us a sheep, milk and yaourt.† After running westward for

* In the time of Hadrian there was a Christian church at Alexandria: but Gibbon observes, that it was not till Christianity ascended the throne that the cities of Egypt were filled with bishops, and the deserts of Thebaïs swarmed with hermits.

† A dish prepared from milk, not unlike curds and whey, which, from its grateful acidity, is much in esteem with the Turks and inhabitants of the East.

six miles, the river turns south-west, and at this angle, which is four miles above Costhambi, stand the ruins of Dakki, on the western side: here the desert approaches nearly close to the water's edge, and the plain is covered with small elevations, which, at a distance, have the appearance of pyramids. The resemblance was so complete as to bring to our recollection the opinion entertained by some authors, that the Pyramids of Lower Egypt have been formed by cutting small mountains into that shape. We landed on this plain and saw several gazelles, or antelopes, but they were too shy to allow us to come within gun-shot. Opposite to Dakki is the small village of Allaghi, and seven miles beyond, we landed on the western side to visit a ruin, which, from the river, had the appearance of a temple, but, on nearer approach, proved to be the remains of a Christian church, probably built of the ruins of a temple in the neighbourhood, part of the wall of which is seen standing and covered with hieroglyphics. It is in bad taste, many of the capitals of the columns have never been finished, and we concluded, from their appearance, that it was not the custom, at the time of the erection of this building, to finish the capitals till after they were placed upon the columns. From the immense quantity of fragments of terra cotta vessels scattered about, we were led to conjecture that this had been the site of some very considerable town. About a hundred yards from the

ruined church is a fine pedestal, nearly fourteen feet square, of three steps, and made of three large blocks of red granite; near it we observed similar fragments. In the building was an inscription, but for want of a ladder we were unable to copy it. About a mile above is the village of Siala Kibly, on the eastern side, where the river runs south-west by south; the ruined town of Bardè stands on the western side, eight miles beyond; and here the mountains again approach the Nile, from which they had receded since we quitted Dakki.

The temple of Sibhoi, on the western side, is distant twelve miles from Bardè, and we landed to examine it.*

Fifty yards in front of the Propylon, which faces to the south, are two statues about ten feet high, that seem to have formed the ancient gateway; from this an avenue of two rows of sphinxes, each six feet high, formerly led to the temple. Six only now appear; the rest are buried in the sand. On each side of the entrance into the

* The temple of Sibhoi corresponds completely with the description given by Strabo of the general construction of these sacred edifices in Egypt.

The area, or open court, on each side of which stood a row of sphinxes, was called the Dromos; it conducted to the Propylon.

The number of these Propyla was not limited; sometimes there were three, in which case there was also a corresponding number of rows of sphinxes leading to them.

After passing the last Propylon, you entered the Pronaos, and from thence passed into the Sekos, or Sanctuary, where was generally placed the statue of some brute animal.

Propylon stood a statue of very large dimensions, being fourteen feet high, consisting of one block, which is not granite but sandstone. They have fallen down;—one appears quite perfect, but the head and shoulders are buried in the sand: the other has been broken by its fall.

Within the Propylon, whose front is about eighty feet, on each side the Pronaos, is an avenue of square columns, attached to each of which are statues of priests, similar to those at the Memnonium. These columnar figures, which may be compared to the Caryatides used in the temples of Greece, have been much injured, and are considerably defaced. The entrance into the temple, and the temple itself, are completely buried in the sand of the desert, and it is probable that every vestige of the building will disappear from the same cause;—from what remains, however, we may declare this to have been a celebrated sanctuary, and well worthy the attention of the admirers of Egyptian architecture. It is probably of an earlier date than those in Egypt. The walls are built in a ruder style, and the hieroglyphics, though bold, are but ill executed; the statues and sphinxes, however, will bear a closer examination: from the dress of the former, it is probable they are the representations of heroes. The period of the construction of these several edifices is a matter of pure conjecture, but it may be observed, that the most striking difference between the temples above and below the Cataracts, is the high state of preservation of the stone and outward walls of the latter,

which have scarcely suffered from the ravages of time.—From this circumstance it might at first sight be supposed, that these remains of antiquity were posterior to the temples in Egypt, but that opinion is not warranted by any other evidence. It would be difficult indeed, with any reasonable allowance of difference of date, to explain the superior preservation in which we found the temples of Nubia, compared with those below the Cataracts, and we must seek for the cause in the mild, unalterable climate between the tropics. The corroding hand of time has no effect upon them, but they are abandoned to the desert, and many of them will in a few years entirely disappear.

On the 21st, the wind having been contrary for some days, we quitted our boat and procured asses and camels to ride to Dehr, which was about fourteen miles distant, and where was the residence of Hassan Cacheff, who had been represented to us as the most powerful chieftain in the country of the Barâbras.

As it was before observed of the appellations of places in this country, the name of Dehr is rather applicable to a district than to any particular collection of houses or town; and we were apprized of our approach to the residence of the Cacheff, only by a somewhat greater population, and by observing the mud cottages more numerously placed about the spot.

From this circumstance it is extremely difficult, if not

impracticable, to form any tolerable guess at the population of what may be considered the capital of Nubia. We had been told that we should arrive during the celebration of a marriage of the Cacheff, in honour of which he was giving a festival to the inhabitants of Dehr, and we were rather surprized to hear our crew, who were also natives of the country, call it (in lingua Franca) a *fantasia*. The rejoicings lasted ten days. After passing many huts scattered amongst date trees, we reached the house of the chief, distinguished only by its being built of brick, and consisting of two stories.

Our appearance soon drew together a number of the natives, who viewed us, the first Europeans they had yet seen, with every mark of astonishment. Though in consequence of the festival, many of them were drunk, they offered us no incivility, but we sat down under a rude sort of arcade made of bricks, and waited patiently till we should be admitted to an interview with the Cacheff. In about an hour's time, a large mess was brought us consisting of layers of bad paste, upon which was a piece of boiled goat's flesh swimming in hot butter. We invited the people about to partake of it, with which they seemed much pleased, and shewed us every mark of good will and hospitality. By this time the news of our arrival had spread to all parts of the town, and numbers had collected to see the strangers. After waiting about four hours, the Cacheff came down to us, attended by five or six of his chief officers, and a num-

ber of negro guards to keep off the mob. He appeared to be about twenty-five years old, six feet high, and of a handsome person, but evidently half drunk with araki, a spirit they distil from dates. He began by boisterously asking us what we wanted, and why we had come to Dehr? We replied we were come to pay our respects to him, and to see the remains of antiquity with which his country abounded.—He answered there was nothing curious to see, but "I suppose you are come to visit the tombs of your ancestors?"—We then asked his permission to go to Ibrîm, which he flatly refused, alleging first, that there was nothing to be seen there, and next, that he had no horses to convey us;—in short, he appeared in no humour to gratify our wishes, and we began even to repent of our rashness in having placed ourselves in the power of a man whom we found surrounded by more than 300 armed negro slaves, ready to execute any order of capricious cruelty which he might give in his present state of intoxication.

We afterwards learned that the 300 slaves whom we saw at Dehr, formed only a small part of the force which obeyed the orders of Hassan; in the whole amounting to nearly 3000, scattered about the country. The Cacheff may be considered a great slave merchant, his troops, which are his own property, being purchased from Dongola, Senaâr, and other parts of Soudan. They are employed in levying contributions, and in guarding his harem.

We knew not what to expect from the rude reception of the Cacheff, who had so peremptorily refused us permission to proceed; and feeling ourselves entirely in his hands, submitted quietly to the curiosity of those about us, who began to examine our arms and unsheath our swords, with which latter they seemed particularly delighted. The Cacheff remained a short time longer with us, probably in expectation of our offering him a present; in this, however, he was disappointed, as we thought it better to defer urging our request that evening, considering his intoxication. We contented ourselves with demanding a lodging, which he ordered his secretary to appoint us, and took leave, promising to see us in the morning. The secretary, who was a Barâbra, but who spoke and wrote Arabic, conducted us to a miserable hut built of mud, whose walls were about twelve feet high, and without a roof, instead of which, at each end were a few date branches forming a kind of shed; wretched as our habitation was, it seemed, next to the house of the Cacheff, the best in Dehr, as it consisted of two rooms. When the secretary departed, we found an armed negro at our door, placed either as a guard of honour, or perhaps to prevent our escape. Left alone, we began to reflect on the step we had taken; we knew not what to think of the intentions of the Cacheff, whether we should be permitted to proceed, or be detained at Dehr, exposed to the extortions and ill-treatment of these barbarians.

The negro slaves were all armed with spears, and shields, made either of camel or hippopotamus skin, and they carried daggers and swords, which latter appear (owing to the manner in which the scabbards are made) much larger at the point than the hilt.

The disparity of numbers was so great, that though we were much better armed, we had but little chance of making a stand against so many enemies. Our anxiety was at length relieved by the arrival of our supper, which was sent from the house of the Cacheff, and was a mess similar to that with which we had been treated before.

As we began now to consider ourselves the guests of Hassan, and protected by the rights of hospitality, we arranged our comfortless habitation as well as we could, and passed the night, hoping for the best. Early in the morning we received a visit from the secretary, who plainly told us that his master the Cacheff expected a present, and hinted that one of our swords would be acceptable. We said we intended to have offered him a watch, but that we were unwilling to part with our arms as they were absolutely necessary to our defence. He left us, observing that we might see the Cacheff at eleven o'clock, when he would expect us at his house. At the appointed time we waited on the chief, and found him smoking at the end of a long chamber. He was dressed in linen trowsers, wore a turban, and had a bournous thrown over his shoulders: the only

mark of authority he carried about him was a rude iron truncheon, which he held in his hand. After the first salutation, we sat down, and they brought us coffee and pipes. Through the means of our dragoman, we began to open our business with the Cacheff, by first making him an offer of a watch, several of which we had brought from Malta, for the purpose of making presents. The Cacheff thanked us for our offer; but, as we were unable to make him comprehend its use, declined its acceptance. The way in which it was refused, and the great admiration of our arms the night before, convinced us that we should obtain no facilities in the prosecution of our journey, without the sacrifice of one of our swords. I accordingly took off my own, which was a fine Damascus blade, of about 500 piastres value, and approaching the Cacheff, requested permission to throw it over his shoulders. The effect of this present was instantaneous; he was highly pleased, and assumed the most friendly manner. He asked me if I had left my harem at the Cataracts? meaning, as I understood, to give me a female slave as a present to my wife. When he was answered in the negative, he spoke to his secretary, who retired, and soon returned with a negro boy of about ten years old. On his entrance, the Cacheff called the slave to him, spoke some words, and gave him his hand to kiss. With evident marks of agitation, the boy approached me, kissed my hand, and put it to his forehead. The simple ceremony I had

witnessed was the transfer of the property of the negro to myself.*

We seized the opportunity of the favourable disposition of the Cacheff to repeat our request of going to Ibrîm, which was granted without any hesitation, and an offer was made us of horses and dromedaries or any thing else in his power. Our journey was fixed for the next morning, and we passed the remainder of the day in visiting the town. In the evening the Cacheff paid us another visit, when we regaled him with some English brandy, and he again amused himself with examining our arms, and seemed to pique himself much upon possessing an English musket, which we had observed in his house in the morning. We shewed him our thermometers, and as it was quite impossible to give him any idea of their real use, we informed him they were intended to shew the state of our health. It was equally difficult to explain to him the eagerness with which we inquired after temples and ruins; and he seemed quite persuaded we were in search of hidden treasures. He left us at night, promising to supply us with every thing requisite for our journey in the morning. The prospect of being permitted to go to Ibrîm and possibly to the second

* I learned afterwards, that he had been the favourite slave of the mother of Hassan, and that he had been carried off from Dongola when only six years old; he has therefore but little recollection of his native country. When I left Egypt I brought him with me to England, and he is now living in the family of my friend, Mr. Smelt.

Cataract gave us great satisfaction, and we could not but congratulate ourselves on the friendly disposition of the Cacheff.

The only European traveller who had succeeded in penetrating into Nubia had been compelled to stop at Dehr; and the accounts he gives of the numerous vexations to which he was exposed is extremely interesting. Norden, on his arrival at Dehr, made every effort to proceed to the second Cataract, but he was not able to satisfy the avarice or overcome the jealous scruples of the chiefs, Baram and the Schorbatchie. They amused him with various stories: at one time, if he would wait a few days, they were about to make war on a nation that dwelt in the neighbourhood of the Cataracts, and he should accompany them on the expedition, but this proposal he found to be a snare to entrap him in the Desert. At another time, they said the Nile was so shallow above that he could not proceed in his boat. It was in vain he urged the protection of the Grand Signior. Baram replied, "I laugh at the horns of the Grand Signior; I am here Grand Signior myself; I will teach you how to respect me as you ought. I know already what sort of people you are; I have consulted my cup and I have found by it, that you are those of whom one of our people has said, that there would come Franks in disguise, who, by little presents and by soothing and insinuating behaviour, would pass every where, examine the state of the

country, go afterwards to make a report of it, and bring at last a great number of other Franks who would conquer the country and exterminate all; but," said he, " I will take care of that." The traveller made as little progress by means of presents; and after having submitted to be stripped of nearly all he had brought with him, was obliged to give up the idea of going farther south, and thought himself lucky in escaping from the hands of the treacherous and avaricious Cacheff.

We set out early in the morning in search of Ibrîm, and when at the distance of half an hour from Dehr, the road conducted us over the mountains, and in two hours more we descended again into the valley of the Nile, which course we kept as far as Ibrîm.

Near the village of Gatter is a small grotto cut out of the rock, at the farther end of which we observed three statues, much mutilated, and entirely defaced.

In about five hours we arrived at Ibrîm, situated on the east side of the Nile, at the southern extremity of a ridge of mountains, which, for nearly two miles, rise perpendicularly from the Nile, scarcely leaving space for the road which lies between them and the river.

The town lay on the eastern slope of the mountain, and the citadel, which was built on the summit, must have formerly been a strong position. Its height may be estimated at about 200 feet above the river, that washes

the foot of the rock on which it stood, and which is, at this point, about a quarter of a mile broad. We were, however, so far deceived by the extreme perpendicularity of the precipice, that, standing on its edge, we were induced to make several vain attempts to fling a stone across the Nile.

The walls that inclosed the citadel and the ruins of the house of the Governor are still to be traced. We entered this fortress through a ruined gateway, and sat down to dine on the provisions we had brought with us from Dehr, consisting of goat's flesh, the last remains of some biscuits from Cairo, coffee and tobacco. Not a vestige of life was to be seen about us; the destruction of Ibrîm by the Mamelukes, when they passed two years ago into Dongola, had been so complete, that no solitary native was to be found wandering amongst its ruins; there was not even a date tree to be observed. The walls of the houses, which are in some places still standing, alone attest that it has once been inhabited. The population was partly carried off by the Mamelukes, and has partly removed to Dehr.

While at Essouan and during our stay in Nubia, we learned the following particulars of the mode of life and present condition of the Mamelukes. The last stand they made against the troops of the Pacha of Egypt was at Ibrîm, where they were compelled to retreat into Dongola,

in which country they have established themselves, having dethroned and driven out the independent king of that nation.

Dongola, the capital of a large kingdom bearing the same name, is about twelve or fourteen days journey from the second Cataract. This tract of country is famous for its breed of horses, one of which is valued on the spot at eight, ten, or even twelve slaves. I heard at Cairo that in the time of the Mamelukes, a Dongolese horse was in such estimation as to sell for one thousand pounds sterling. Since their expulsion, the Mamelukes are said to have laid aside their old habits of external magnificence, to have addicted themselves to agriculture, and to be in possession of vast quantities of cattle. It is reported also that they have a few large trading vessels on the Nile. We heard that they had successfully repulsed the attacks of a tribe of Arabs living to the west, who had frequently endeavoured to surprize them. Their most formidable neighbours are a black nation, who dwell to the east of Dongola.

The number of the old Mamelukes is not stated higher than five hundred, but they have armed between four and five thousand Negro slaves with spears and swords. They have built a great wall round or near their city, particularly strong on the side of the Desert, for the protection of their cattle against the incursions of the Arabs; and some of the richest among the Beys are said to have

established themselves in separate walled inclosures. In general they are very poor, the little treasure they carried with them from Egypt being nearly exhausted. The town or city of Dongola, from what I could learn, is much larger than any in Upper Egypt, is built on both sides the Nile, and stands in a vast plain. Such was the information we collected at Dehr and from conversation with merchants trading to Abyssinia, whom we met during our residence in Upper Egypt.

Osman Bey Bardissi is at the head of the Mamelukes, and we were informed at Dehr that he had made a vow never to shave either his head or his beard till he should reenter Cairo in triumph; and that, in the visits he sometimes makes to the capital of Nubia, for the purpose of levying contributions, his flowing hair, his long bushy beard, and fine swarthy person have a most formidable appearance.

We remained at Ibrîm a few hours; and giving up the idea of proceeding to the second or great Cataract, which we were told was situated three days to the South, finally resolved to retrace our steps. We received no encouragement to penetrate into a country where money began to be of little use, and provisions very scarce. At Dehr, the natives were unwilling to take money for fowls, eggs, &c. always asking us to give them corn in exchange; but we had brought with us from Egypt a quantity of flour only sufficient for our own subsistence, not enough

for the purposes of barter. The prospect of further discoveries was doubtful; and it was difficult to ascertain how far we might with safety proceed without falling into the hands of the Mamelukes.

Since my return from Egypt, I have been informed in a letter from Colonel Missett, that our friend Shekh Ibrahim has been able to penetrate as far as Moscho, the place where Poncet crossed the Nile on his route to Dongola and Sennâr.

Captain Light, of the Artillery, whose acquaintance I had the pleasure of making at Malta, has also since that time visited Ibrîm; and I understand that Mr. Bankes has succeeded in going still higher.

Ibrîm, the farthest point which we reached to the south, was known to the ancients by the name of Premis, and distinguished by the adjunct Parva from another town of the same name much more remote, and which is now unknown. These borders of the Nile, says Danville, in his Geography, were occupied by the Blemmyes, a people whose figures must have been extraordinary, since captives brought from that nation during the reign of the Emperor Probus, appeared so monstrous, that antiquity, shocked with their deformity, almost excluded them from the human species, though they had presumed to rank themselves among the enemies of Rome. Intra, si credere libet, vix homines magisque semiferi; Ægipanes, et *Blemmyes*, et Satyri. (Pomponius Mela, l. i. c. 4.)

Ibrîm was formerly the residence of the Cacheff and the capital of Nubia; the country about it produced a great quantity of dates, and it was chiefly by a small duty imposed upon the passage of them down to Cairo, that the town of Essouan was supported. The Turks, at one time, extended their dóminion as far as Ibrîm; Cambyses pushed his expedition beyond the limits of Egypt, and a position is known by the name of Cambysis Ærarium, near the town of Moscho. An insult offered to the Roman name on the frontiers of Egypt, during the reign of Augustus, occasioned a Roman army to pass as far as Napata, which is still farther to the south.

We returned to Dehr the same night, and the next morning had another visit from the Cacheff; in the evening he sent to ask us for the watch we had previously offered him, and which he had refused. We immediately complied with his request, and received in return a quantity of dates, a sheep, and some butter. In our last interview with him, we asked for the liberation of a fine looking boy who was in chains; the Cacheff could not conceive what motive could induce us to make the request, but said, "Well, since you ask it, be it so," and immediately gave him his liberty.

When we took our departure, we told him we should mention to other English travellers the kind manner in which we had been treated; to which he replied, "They would be welcome."

The only monument of antiquity at Dehr, is a temple or grotto, excavated in the solid rock.

The area that leads to the grotto was open at the top, and consisted of ten columns, all of which have fallen down. Within the pronaos, or first chamber of the grotto, are two rows of pillars, three in each, which are about four feet square. These lead to the sekos, or inner temple, on each side of which are two small chambers, that seem to have been used for burying places: in one of them is a sarcophagus, cut out of the rock. The sekos measures fifteen feet in length and twelve in breadth. The outer apartment is forty-five feet square, and the height is about eighteen. The space between the pillars, which have no capitals, is six feet. In the portico, the hieroglyphics represent the exploits of a hero, the wheels of chariots and the figures of captives are plainly to be discovered: within they exhibit offerings to Osiris, who is represented with the hawk's head and the globe.

We left Dehr early in the morning of the 25th, and in an hour arrived at some ruins in the Desert, on the western side. They are called Amada, and are the remains of what was once a fine temple, since converted into a church by the early Christians. The hieroglyphics have been in consequence covered over with stucco, but where that has fallen off, the painted figures are to be observed in a state of wonderful preservation. The style of the building is

rude, and not unlike that of the temple of Dehr, differing only in being built of stone instead of excavated in the rock. It is nearly buried in the sand, not more than the height of six feet remaining visible, and it is much disfigured by a number of mud houses built upon and around it, probably at the time it served as a Christian church.

On the 26th, we landed opposite to the ruins at Sibhoi; while here, a Mameluke and several of his attendants came down to the Nile to water their horses. Our crew instantly hurried us on board, nor did we stop again until midnight. The Shekh's son, who had accompanied us from Essouan, was extremely alarmed, and instantly took off his caftan and gay turban to escape notice, and pass, if possible, for one of the natives. He had fought against the Mamelukes in Upper Egypt, and was in great dread lest he should be recognized. Our boat's crew was also under considerable apprehension that we should be attacked and plundered, and told us that a few Mamelukes have constantly resided in these mountains since their expulsion from Egypt.

On the following day, as we continued our voyage down the Nile, we perceived two Arabs mounted on camels, who approached the eastern bank of the river, and hailed us in Arabic.

The fear of the Mamelukes still operating upon the minds of our crew, we rowed to the other side of the Nile, and were again hailed in Arabic. On this occasion we

replied, and demanded what they wanted? To our great astonishment we were answered in English, and immediately recognized the voice of our friend Shekh Ibrahim, whom we had left at Siout, in Upper Egypt, extremely well dressed after the Turkish fashion, and in good health and condition. He had now all the exterior of a common Arab, was very thin, and upon the whole his appearance was miserable enough. He told us he had been living for many days with the Shekhs of the villages through which he had passed, on lentils, bread, salt, and water, and when he came on board, could not contain his joy at the prospect of being regaled with animal food. The day before we had bought a lean and miserable sheep, for which the natives had demanded (an exorbitant price in that country) a dollar, and our friend contributed to our repast some excellent white bread which he had brought from Essouan. We smoked our pipes, congratulating one another on our good fortune in having met, and communicating our different plans and adventures. We informed Shekh Ibrahim of the good reception we had experienced from Hassan Cacheff, and what we had seen at Dehr and Ibrîm. The news of the appearance of the Mamelukes somewhat discouraged him, but it was impossible in our small boat to carry his camels to the western side of the river; besides, there were so few villages on the left bank as to make it advisable, if possible, to continue his journey on the eastern side. It was probable also the

Mamelukes had retired into the Desert, and we separated, wishing him every success in his spirited expedition: certainly no one was ever better fitted for such an undertaking; his enterprize, his various attainments in almost every living language, and his talent for observation, are above all praise.*

On the 28th we arrived at Dakki. The Propylon and Temple here are quite perfect, and the hieroglyphics are much better preserved than any we had seen above Essouan; they are in high relief.

The Temple consists of four apartments, two of which seem to have been restored, or of more recent date than the others; at their junction on the outside on the western wall is an inscription relating to Adrian, but we could not decypher it. Two columns form the entrance into the Temple, and in the last apartment where the hieroglyphics are most beautiful, there is a pedestal of red granite.

The height of the Propylon is about fifty feet, its front ninety feet, and its depth at the base is eighteen feet.

The space between it and the Temple is forty-eight feet, and the Temple itself measures eighty-four feet in length, thirty in breadth, and twenty-four in height.

There are many Greek inscriptions on the Propylon,

* It is only since my return to England that I have learnt the real name and character of this traveller, from whose exertions the world has reason to expect soon to receive much valuable information.

which, like the two we copied, because they were the most legible, seem only to record the devotion of those who have visited these sacred buildings.

ΑΠΟΛΛΩΝΙΟΣ ΑΠΟΛΛΩΝΙΟΥ
ΣΤΡΑΤΗΓΟΣ ΟΜΒΕΙΤΟΥ* ΚΑΙ ΤΟΥ
ΠΕΡΙ ΕΛΕΦΑΝΤΙΝΗΝ ΚΑΙ ΦΙΛΑΣ
ΗΛΘΟΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑ.

I, Apollonius, the son of Apollonius, Commander in Chief of the Province of Ombi, and of the district about Elephantine and Philæ, came and worshipped.

ΚΑΛΛΙΜΑΧΟΣ ΕΡΜΩΝΟΣ ΣΥΝΗΛΘΟΝ
ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑ ΤΟΝ ΑΥΤΟΝ ΘΕΟΝ
ΕΤΟΥΣ ΛΒ̄ ΚΑΙΣΑΡΟΣ ΦΑΟΦΙ.

I, Callimachus, the son of Hermon, came with him and worshipped the same god, in the thirty-second year of the Emperor —

What ΦΑΟΦΙ can mean, it is difficult to determine—there were very few of the Roman Emperors who lived so long as the period mentioned in the inscription.

Guerfeh Hassan is about nine miles below Dakki, and here we found an excavated temple that far surpasses any thing we had witnessed above or below Essouan, and is indeed a stupendous monument of the labour bestowed by

* Ὀμβίτης νομος, the district or province of Ombi, to which the town of Syene also belonged, existed under the government of the Romans. Ὄμβοι, Ἐλεφαντίνη and Φίλαι, were neighbouring towns of Upper Egypt.

the ancients on their places of devotion. The area or outer court (δρομος) is formed of six columns on each side, attached to which columns are statues of priests, rudely sculptured, as at Sibhoi. This area is sixty-four feet in length, and thirty-six in breadth. The width of the door into the temple is six feet, and the passage is formed by three immense columns on each side, to which are attached colossal statues of priests. They stand on pedestals three feet three inches high, and are themselves eighteen feet six inches high. They are scarcely injured, are ornamented with girdles, carry each a crosier in his hand, and their rich dress formerly covered with paint and gold, and gigantic proportions, have a most imposing appearance. On entering the first chamber of the temple we found in each of the side walls, four niches containing each of them three figures, which have formerly been painted, and all of them have some reference to the attributes of Isis and Osiris; though a little mutilated, they are, upon the whole, in good preservation—the niches in which they stand are six feet six inches square.

The first chamber is forty-six feet six inches long, thirty-five feet three inches wide, and twenty-two feet three inches high.

The hieroglyphics are considerably defaced.

From the second chamber, which measures thirty-four feet six inches wide, and fifteen feet six inches long, we passed

into four smaller apartments that resemble those we had found in the excavated temple at Dehr. At the end of the two largest of these apartments, we observed blocks of stone standing in recesses in the walls, which from the hollow sound they gave on being struck, we endeavoured to raise, but, from our inadequate means, were obliged to give up the attempt;—they are most probably sepulchres.

The third chamber, that may properly be called the Sekos, is eleven feet in breadth, and fifteen in length. At the farther end of it stands the altar, three feet three inches high, and three feet broad; immediately behind the altar are four statues sitting on a kind of bench eleven feet long, which, like the figures themselves, is cut out of the solid rock. We asked ourselves—Whom do they represent—Isis, Osiris, Apis, and Serapis?—They greatly resemble one another. We found no inscription in this temple, which is a most astonishing monument of labour and ancient magnificence. The various apartments we had explored, together with the statues that ornament them, are all hewn out of the living rock.*

* The points of resemblance between the cave of Elephanta, situated in a small island in the harbour of Bombay, and the excavated temple of Guerfeh Hassan, are very striking.—Vide Asiatic Researches, Vol. IV.—"Some Account of the Cave in the Island of Elephanta.—*By J. Goldingham, Esq.*"

"The cave is formed in a hill of stone; its massy roof is supported by rows of columns regularly disposed, but of an order different from any in use with us. Gigantic figures in relief are observed on the walls; these, as well as the columns, are shaped in the solid rock, and by artists, it would appear, possessed of some

On the 2d March we visited the ruined temple of Kalaptshi. Close to the water's edge is a quay or landing

ability, unquestionably of astonishing perseverance. The wall at the upper end of the cave is crowded with sculpture; the attention is first arrested by a grand bust, representing a being with three heads, &c. Each side of this niche is supported by a gigantic figure leaning on a dwarf. A niche of considerable dimensions, and crowded with figures, on either side the former. In the middle of the niche on the right, stands a gigantic figure apparently female, but with one breast only, &c.

"The most conspicuous of the group on the niche to the left, is a male, 17 feet in height, with four arms; on the left stands a female about 15 feet high. On each side of these groups is a small dark room, sacred in antient times perhaps to all but the unpolluted Brâhmen.

"There are various other niches in the cave containing different figures, most of them of gigantic proportions.

"On the left side, and half way up the cave, is an apartment about 30 feet square, inclosing the *Lingam:* an entrance on the four sides, and each side of either entrance, is supported by a figure 17 feet in height, each figure being ornamented in a different style.

"The Grotto here described, usually called the *Great Cave*, is about 135 feet square."

The author concludes his description with the following observations:—

"Various have been, and are to this day, the conjectures respecting the Elephanta cave. Those who attempt to deduce its origin from the Egyptians, from the Jews, or from Alexander the Great, appear to me (with due deference) to give themselves much unnecessary trouble; which I shall further endeavour to shew as briefly as the subject will admit of; though, at the same time, it must be observed, that resembling features are not wanting in the case of the Egyptians and of the Jews, to lead towards such deductions; but these resemblances strike me as tending to the elucidation of a more interesting hypothesis:—that the systems of those people were copies of an original found in this part of the world."

The opinion here alluded to, of the common origin of the Hindus, Ethiopians, and Egyptians, originated with the able and enlightened President of the Asiatic Society, who expresses himself to the following effect, in his third Anniversary Discourse.

"The remains of Architecture and Sculpture in India, which I mention here

place, from which an elevated stone pavement about eighteen feet wide led to the Temple.

The front of the Propylon is a hundred and twenty feet, its depth at the base about twenty-four, and we estimated its height at fifty feet. It was joined to the Temple by two colonnades, of which one column alone is now standing.

There is a Portico of four beautiful columns, each with different capitals, in front of the Temple, and the intercolumniations are half walled up with ornamented stones. The Pronaos was decorated with two columns on each side, and its dimensions are sixty-six feet in length, and thirty-six feet in breadth.

Beyond we found three chambers of the following dimensions—

First Chamber, thirty-six feet in length and twenty feet in breadth.

Second Chamber, thirty feet in length and eighteen feet in breadth.

as mere monuments of antiquity, not as specimens of ancient art, seem to prove an early connexion between this country (India) and Africa."

When alluding to the same subject in some of the succeeding discourses, Sir William Jones, after stating that the Greeks called all the southern nations in the world by the common appellation, Ethiopians, thus using Ethiop and Indian as convertible terms, observes that the Ethiops of Meroë were the same people with the first Egyptians, and consequently, as it might easily be shown, with the original Hindus.

Third Chamber, thirty-six feet in length and eighteen feet in breadth.

The entrance into the first is ornamented with a large square slab, with hieroglyphics most beautifully sculptured. We could discern the figure of Isis with Orus at her breast, and various other representations of the Egyptian gods. The hieroglyphics in the second and third chambers have, on the contrary, been painted, and wherever the plaster with which they had been concealed by the religious zeal of the early Christians has fallen off, they are observed in a state of great preservation.

Many smaller apartments lead out of the three great chambers thus described; and there are also several situated above them.

In the interior or body of the Propylon we counted at least twelve rooms, into which the light is admitted by oblong niches cut in the outside wall. At the farther extremity the characters * were placed immediately

* "It is highly probable that this word is the proper name of a man in the enchorial character of the Rosetta Stone, or the common running hand of Egypt: since in this character all proper names, except those of divinities, are distinguished by a dash at the beginning and a K at the end; and the names of females have a bent line before the K, which is here wanting. It cannot, however, be read in letters by means of Mr. Akerblad's alphabet, which has been supposed to be pretty correctly applicable to the proper names of that inscription; although it bears a very distant resemblance to characters which might be understood to mean KING EMEPH."—*Note by the Author of the Remarks on the Thebaic MSS. to be found in the Appendix.*

over the representation of a head sculptured in the centre of the end wall of the temple.

The following inscription we copied, but from its mutilated state, it is nearly unintelligible.

ЄΠΠ ΑΓΑΘΩ ΚΥΡΙЄ
ΤΟ ΠΡΟCΚΥΝΗΜΑ ΟΛ
ΓΑΙΟΥ ΚΑЄΙΟΥ ΚЄΛЄΡ
ΟCΤΠΙΤΤЄΟC ΧΩΡΤΗCΑ
ΘΗΒΑΙΩΝ ΤΤΤΤ ΙΚΗC
ΓΥΡΑΛΗC ΚΑΛΛΙCΤΙ ΑΙ
ΚΑΙ ΤΟΥ ΠΑΙΔΙΟΥ ΑΥΤΟΥ
ΚΑΙ ΤΩΝ ΑΒΑCΚΑΤΩΝ
ΑΔЄΛΦΩΝ ΚΑΙ ΤΩΝ
ΑΥΤΟΥ ΠΑΝΤΩΝ
ΠΑΡΑ ΤΩ ΚΥΡΙΩ Α
ΔΟΥΛΙ ΚΑΙ ΤΟΥ
ΙΤΤΤΟΥΑΥΤΟΥ—

The Temple of Kalaptshi is in a state of so much greater dilapidation than the other ancient buildings we examined, that it is probable it has been ruined by some violent means.

The quarries which furnished the stone with which the Temple is built are close to it, and are of a very fine sandstone.

We left Kalaptshi, and about five o'clock the same evening landed under the mountains of El Umbarakat. The rock consists of red and grey granite. The whole plain is covered with ruins consisting chiefly of inclosures

about fifty feet square, formed by walls which are built with a slope from the angles to the middle. It is impossible to conjecture for what purpose they were intended, but we counted no less than twelve of them in the plain. Among the fragments lying about are to be observed several stones richly ornamented, and many with the common representation of the Winged Globe. Besides the square inclosures mentioned above, are two small Temples, one of which is converted into a house, and is in a state of great preservation. Within it are four beautiful columns with rich capitals, and the other ornaments without are well sculptured. The Temple is about eighteen feet square, and the diameter of the columns three feet six inches.

The second Temple, which has been used as a church, is much ruined, and two columns only are standing.

At Sardab, about fourteen miles below, we met with another square inclosure similar to those at El Umbarakat, but much larger. In the centre of the north wall is a gateway, from which, at the distance of about four hundred yards, is an elegant small Temple of Isis. Six beautiful columns of three feet diameter are standing.

The capitals of the two to the north are square, with faces on each front, similar to those at Koum Ombos and Dendera; the two next have the common capitals (the lotus) of Egyptian temples; and the two to the south are ornamented with vine leaves and grapes. There are hieroglyphics only on one of the columns; they represent

the offering of the lotus to Isis, whose figure is well sculptured;—near her are sheaves of corn.

These columns and capitals are in good taste—the Temple itself measures twenty-two feet by thirteen.

On the morning of the 4th, we went to the ruins of Debodè, consisting of a small Temple with three gateways. An inclosed pavement has led from the water side to the Temple, in front of which is a portico of four columns.

The intercolumniations are half walled up. Out of the first and second chamber you pass into four or five smaller ones, in the last of which are two large blocks of granite, with niches cut into them about eighteen inches deep; they are similar to those described by Denon at Philæ and Gaw el Keber, supposed to be the cages of the sacred birds, and called by him monolithic temples.

Having satisfied our curiosity in examining the remains at Debodè, we returned to our boat, and arrived at the island of Philæ about eleven o'clock.

It is impossible to behold the profusion of magnificent ruins with which this island abounds, without feelings of admiration and astonishment; but impressed as our minds were, at this moment, with the specimens we had lately witnessed of Ethiopian grandeur, we did not entirely subscribe to the following observations of Denon.

"En revenant, je fus de nouveau frappé de la somptuosité

des édifices de Philée: je suis persuadé que c'est pour produire cet effet que les Egyptiens avoient porté à leur frontière cette splendeur de monumens. Philée étoit l'entrepôt d'un commerce d'échange de l'Ethiopie et de l'Egypte, et voulant donner aux Ethiopiens une grande idée de leurs moyens, et de leur magnificence, les Egyptiens avoient élevé nombre de somptueux édifices jusqu'aux confins de leur empire, à leur frontière naturelle, qui étoit Syène et les Cataractes."—Vol. ii. p. 85. 8vo.

The excavated temple of Guerfeh Hassan, and the ruins of Dakki and Kalaptshi, appeared to us to rival some of the finest specimens of Egyptian architecture.

The same character of massive solidity is common to both, but, upon the whole, the stones which formed the walls of the Nubian temples did not appear to be so well wrought, or so nicely joined together, as they are in those we had seen in Egypt. On the other hand, the style of execution in some of the hieroglyphics and other ornaments, indicates a degree of perfection in the arts which renders it difficult to discover their comparative antiquity.

The character of Egyptian architecture and sculpture is solidity; hence their figures of men have the legs united, or, if separated as in the Colossus of Memnon, they are attached behind to the block. The Sphinx and other animals are always represented squatting down, and are, in consequence of that position, much more solid. It has been

asserted that painting was not held in any very high estimation among the Egyptians, because it was not conceived to be durable, but this opinion would seem incorrect.

On our return to Essouan, we had the pleasure of again eating excellent white bread, which our fare during the last days of our journey down the Nile rendered doubly luxurious. When we left Dehr, the Cacheff had made us a present of some dates and a goat, the latter of which we sent back to him requesting he would exchange it for a sheep. As he had shewn no delicacy in demanding the watch, which he at first refused, we did not scruple to take this liberty with the chief, and our request was immediately complied with. We subsisted two days on this food, but as our voyage down the Nile was longer than we had calculated, our stock was at length reduced to the remains of the flour which we had originally carried up with us from Essouan. The Greek who acted as our cook had no other opportunity for the exercise of his skill, than in treating us one day with a boiled and another with a fried dish. With the water of the Nile he made the flour into a paste, which he either boiled, or baked by exposing it on an earthen slab to the heat of the sun.

During our absence, a serious fray had taken place between the inhabitants of two villages in the neighbourhood of the Cataracts, in consequence of a dispute about the navigation of the river. My Swiss servant, Lavanchy, who

had remained behind and who witnessed the affair, gave us the following account of it:—It appeared, that the inhabitants of a village to the south of Philæ disputed the free passage of the Nile with the people living below, who were under the jurisdiction of the Governor of Essouan. In consequence, the two villages armed themselves, and five hundred combatants, dressed in white drawers and blue turbans, and provided with spears, daggers, and English muskets, (obtained probably at the time of the unfortunate affair at Rosetta,) met to decide the contest. They fought for several hours, and the women took a most active part in the affray, standing near their husbands and encouraging them by their cries and gestures. Nearly thirty were wounded and several were killed. The battle continued from eight in the morning till about two p. m. when the Skekh of Essouan arrived on horseback with his attendants, and held a sort of council, at which the difference was adjusted and the combatants returned to their homes.

During the whole of this interesting journey, we had found the natives universally civil, conducting us to the remains of antiquity without the least suspicion, and supplying us with whatever their scanty means would afford. It is true they viewed us with curiosity, and seemed astonished at our venturing among them; and at Kalaptshi they asked our guide, " How dare these people come here? Do they not know that we have five hundred muskets in

our village, and that Douab Cacheff has not the courage to come and levy contributions?" To this our guide replied, "We know nothing about that; but as we do no harm, so we expect to receive none." With this answer they expressed themselves satisfied, and offered us all the assistance in their power.

On another occasion, while visiting the ruins of Dakki, one of our party having preceded the rest, had shot a pigeon which flew out of the building, and roused some of the natives who were sleeping amongst the ruins of the temple. Discharging the other barrel of his gun immediately after, with the same success, the Barâbras approached him with curiosity and amazement, unable to conceive how two shots could have been fired, and the gun not reloaded. It was no difficult matter to convince them that it possessed magical powers in the hands of the Frank, and, after a careful examination, they returned it with every mark of respect and admiration.

Instead of shewing any appearance of fear themselves, or any intention of taking advantage of the solitary situation of the stranger, they offered to share with him their repast, consisting of lentils and sour milk, and readily undertook to fetch him water from the river.

With respect to the persons of the Barâbras, the features of the men are lively, their skin is sleek and fine, and their teeth are beautifully white. Their colour, though dark, is

full of life and blood. They are remarkably thin, which is perhaps to be attributed to their scanty means of subsistance and the heat of their climate.

In general they seem healthy, are quick in comprehension, and are greedily fond of money. The hair of the men is sometimes frizzed at the sides and stiffened with grease, so as perfectly to resemble the extraordinary projection on the head of the sphinx. As to the women, they are in general very ugly, and never have the appearance of youth, but seem to pass immediately from childhood into a state of decrepitude. The children go quite naked, the boys wearing round their waists a small cord only, and the girls a sort of fringe, made of thin strips of leather, which is matted together with grease; it is called *rahât* in the language of the country, and is very similar in appearance to the ornament hanging in front of the bridle, or before the breast, of an English charger.*

The men and women, in general, wear the same kind of dress as their Egyptian neighbours, with the exception of the turban, which is seldom to be seen amongst the Barâbras.

* There are several fragments of Egyptian female statues in the British Museum, in which the thighs of the figures are striated in a manner that may not unaptly be compared to the appearance of the rahât as it hangs from the waist of a Nubian girl. If such an opinion be not thought too fanciful, this may be considered another instance, to be added to the peculiar method of wearing the hair, frizzed, and projecting at the sides, which tends to prove the uniformity of the customs practised by the ancient and modern inhabitants of these countries.

Such are the observations we had made during our short residence among this singular people; and we had every reason, in our interview with the Shekh of Essouan, to thank him for the encouragement and assistance he had afforded us in undertaking our journey into Nubia.

ASHMOLEAN OXFORD MUSEUM

CHAPTER III.

Colour of the ancient Egyptians.—Voyage down the Nile.—Koum Ombos.—Shower of rain.—Mummy Pits at Thebes.—Siout—intelligence of the Plague—reach Manfalout.—Adventure at Amabdi.—Residence at Miniet.—Ophthalmia.—Bedouin Arabs.—Arrival at Cairo.—Turkish Quarantine—tedious confinement at Rosetta—ravages of the Plague.—Arrival at Alexandria—embark for England.

CHAPTER III.

Essouan was formerly supported by a small duty upon dates passing from Ibrîm to Cairo, a commerce that has now entirely ceased, though it has still the advantage of the annual arrival of a caravan from Sennâr, and is the resort of the Arabs of the eastern desert, who come here to supply themselves with articles of European and Turkish manufacture.

There has been considerable dispute about the colour of the ancient Egyptians, some authors asserting that they were Negroes, while others maintain that the present Copts are their descendants, and attempt to prove their supposition by the appearance of mummies, which exhibit complexions of a dusky brown, dark hair and eyes, lips occasionally thick, but the nose frequently aquiline. The opinion that the former inhabitants of the country were Negroes is founded chiefly on the expressions used by Herodotus, who calls them μελαγχροες και ὑλοτριχες, (dark coloured and woolly haired,) and on the character of the

head of the Sphinx, which has the Negro features, and may be justly supposed to offer a correct representation of the countenance of the ancient Egyptians. On the other hand, with respect to the present Copts, it cannot be denied, that the dark hue of their hair and eyes, the former of which is frequently not more curled than is occasionally seen amongst Europeans, their dusky brown complexions and aquiline noses, all correspond pretty exactly with the paintings to be found in the tombs of Thebes. It is remarkable, however, that the inhabitants of the island of Elephantine are nearly black, whereas the Barâbras, who live so much farther to the south, are considerably fairer in their complexions. But notwithstanding their colour, the females of Elephantine are conspicuous for their elegant shapes, and are, upon the whole, the finest women we saw in Upper Egypt.

The appearance of blacks at Elephantine is certainly curious, and, perhaps, to be explained by the removal of a tribe of Negroes from the west, and the settlement of a colony in this neighbourhood.

In the reign of Diocletian, the Nobatæ were persuaded to remove from their ancient habitations in the deserts of Libya, and an extensive but unprofitable territory above Syene and the Cataracts of the Nile was resigned to them, on condition that they should ever respect and guard the frontier of the empire. "This treaty," says Gibbon, "long

subsisted; and till the establishment of Christianity introduced stricter notions of religious worship, it was annually ratified by a solemn sacrifice in the isle of Elephantine, in which the Romans as well as the barbarians adored the same visible or invisible powers of the universe."—Vol. ii. p. 136.

May it be conjectured that the present inhabitants of Elephantine are the descendants of these Nobatæ who removed from Libya? The western countries of Africa are peopled with Negroes, whereas Egypt, situated to the east, is inhabited by comparatively white people.

On the 6th March we left Essouan, the most delightful spot in Upper Egypt, and which has the singular advantage of never being visited by the plague, a privilege for which it is indebted to the mildness of its temperature and the prevalence of strong northerly winds; though the inhabitants superstitiously ascribe it to the benign influence of a Skekh buried in the neighbouring mountains.

On our voyage down the Nile, we visited the temples of Upper Egypt that we had not had an opportunity of examining during our journey upwards, and which are so minutely described by Denon and other writers on the subject.

At Koum Ombos we looked in vain for the inscription mentioned by Mr. Hamilton on the cornice of one of the temples, from which he infers, that some of the temples

in Egypt are not of so high a date as is generally given to them, but rather to be attributed to the Ptolemies. We searched for more than an hour with his book in our hands.

With respect to the opinion deduced from the inscription, it is perhaps more probable that the Ptolemies had repaired many of the temples than that any of them owed their construction to those princes.

After passing Hajar-Silsili and Edfou, we were agreeably surprized at Elethyia by the fall of a heavy shower of rain, a phenomenon of very uncommon occurrence in Upper Egypt, and to which we had now been strangers for many months. The thermometer in our cabin had stood the day before at 95°, but the rain that fell in the night reduced it on the following morning to 60°.

We continued our voyage, and having stopped to see the temples at Esnè (Latopolis) and Hermontis, landed for the second time amidst the wonderful monuments of Thebes. From the Memnonium, we crossed the mountains to visit Biban-el-Moluk, or the Gates of the Kings. These extraordinary excavations consist of several chambers, the walls of which are painted, and the colours of the figures still remain as vivid as at the period of their first execution. Most of the passages that have been opened, penetrate far into the mountain, and generally contain a granite sarcophagus, but there are many which still remain un-

touched, and as the specimens of papyri, that have hitherto been procured, come from this spot, it is not improbable that the discovery of many objects of considerable importance would be the result of further excavation.

From the Gates of the Kings we returned by the valley, through which the road formerly led from Thebes to the tombs, and where still stands the Temple of Karnac.

The whole of this mountain has been excavated; at each step an opening presents itself; and there is every appearance that here has been the general cemetery of Thebes. Many of these caverns are now converted into habitations by the present cultivators of the plain, from whence they have been driven by the encroachments of the Nile, whose waters during the inundation (in consequence of there being no canals to carry them off) cover the whole of the flat country around.

Our curiosity induced us, during our stay here, to descend into one of the mummy pits that abound in this neighbourhood, but it would be difficult to convey an adequate idea of the disgusting scene of horror we had to encounter. The entrance was through a very narrow hole, nearly filled up with rubbish, by which we made our way into a small room about fifteen feet long and six wide: beyond we reached a chamber somewhat larger, and containing two rows of columns. The walls were covered with paintings, and at the farther end stood two full length

statues, male and female, dressed in very gay apparel, and having on the one side the figures of two boys, and on the other those of two girls.

The whole of this chamber was strewed with pieces of cloth, legs, arms, and heads of mummies, left in this condition by the Arabs who visit these places for the purpose of rifling the bodies and carrying off the bituminous substances with which they have been embalmed. From the chamber above described, two passages lead into the interior and lower part of the mountain, and we penetrated about the distance of a hundred yards into that which appeared the longest. Slipping and crawling amongst the various fragments of these mutilated bodies, we were only able to save ourselves from falling by catching hold of the leg, arm, or skull of a mummy, some of which were lying on the ground, but many still standing in the niches where they had been originally placed.

We arrived at Siout on the 20th March. Here we received the unwelcome intelligence that the plague, which continued without abatement in Asia Minor, had made its appearance in Alexandria and along the sea coast. This was a death blow to all our plans, as it prevented our passing through Syria* to Constantinople, or of embarking at Alexandria for Malta.

* This had been our original plan, and our friend Shekh Ibrahim had furnished us with an Itinerary in that country, which, as it contains some valuable hints to future travellers, will be found in the Appendix.

As it was almost impossible to get any precise information of the state of the plague from the reports of the Arabs, who, besides being predestinarians, are not very celebrated for their veracity, we dispatched a courier to Cairo to get intelligence from our friends there, and resolved to wait his return in Upper Egypt, appointing him to meet us at Miniet.

Before our arrival at the latter place we halted at Manfalout, to examine some mummy pits, of which we had heard an extraordinary account from a Greek we had met at Thebes. He informed us he had been sent by Suliman the Cacheff of Manfalout with a detachment of Arnout soldiers, against the inhabitants of the village of Amabdi. The Arabs of this village, which is situated on the east bank of the Nile, at the distance of about two leagues from the river, on the edge of the Desert, are employed chiefly in the breeding of horses, and are notorious for their predatory disposition. On the approach of the soldiers of the Cacheff, the greater part of the inhabitants of Amabdi fled into the Desert; some few, however, were observed to disappear under ground, and conceal themselves in a pit, distant about an hour from the village. Demetrius, the Greek emissary of Suliman, with a part of the Arnout detachment, pursued them, and descended the pit in which they had taken refuge. At the bottom they observed fragments of the mummies of crocodiles, scattered about, but

the fugitives were no where to be seen. From what he observed, there was no doubt the pit communicated with lateral galleries of unknown extent, where were probably deposited the crocodile mummies, the fragments of which the Greek had seen at the mouth of the excavation. The soldiers of the Cacheff returned without venturing to explore further the hiding-place of the Arab fugitives; but the story of Demetrius raised in us a curiosity to prosecute his discovery, and ascertain its extent and accuracy. The pits we had examined at Thebes were full of human mummies, but in no place had we yet seen any marks of those of crocodiles.* With this intention we continued our voyage down the Nile and halted at Manfalout situated on the left bank of the river, for the purpose of making preparations for a journey to Amabdi. Our party consisted of my friend Mr. Smelt and an American of the name of Barthow, who had traded many years in the Red

* Herodotus relates that the Egyptians, particularly those who dwelt in the neighbourhood of Thebes and the Lake Mœris, held these animals in great veneration; that they fed them with the flesh of victims, adorning their bodies while living with various fanciful ornaments, and when they were dead, embalming and depositing them in sacred chests.

In another part of the same book (Euterpe), after having given a description of the interior of the Labyrinth, which had been built near the Lake Mœris, and the city of Crocodilopolis, and praising the magnificence of the apartments into which he was admitted, the historian observes that they did not permit him to visit the subterranean chambers, because they were strictly guarded and kept, as the places of interment of the sacred Crocodiles, and the sepulchres of the Kings under whose care the edifice had been constructed.

Sea, spoke Arabic extremely well, and whom we had engaged as a dragoman at Cairo, when we first began our travels in Upper Egypt. We took with us, besides, an Abyssinian merchant, of the name of Fadlallah, and three of our boat's crew who were Barâbras, whom we had brought with us from the Cataracts. Having provided ourselves with asses and torches, we crossed the ferry of Manfalout, at five on the morning of the 30th March. We wandered about till nine o'clock in search of the village of Amabdi, near which we at length found four Arabs employed in cutting wood. They appeared at first unwilling to give us any information about the object of our search, and we observed them consulting together, and overheard them muttering something about danger, and thought we heard the expression, "If one must die,—all must die." This excited our suspicions, but did not deter us from proceeding, as we relied on our number and strength to resist any act of treachery.

We were bent on going, and the Arabs at last undertook to be our guides for a reward of twenty-five piastres. After an hour's march in the desert, we arrived at the spot, which we found to be a pit or circular hole of ten feet in diameter, and about eighteen feet deep. We descended without difficulty, and the Arabs began to strip, and proposed to us to do the same: we partly followed their example, but kept on our trowsers and shirts. I had by me a brace of pocket pistols,

which I concealed in my trowsers, to be prepared against any treacherous attempt of our guides. It was now decided that three of the four Arabs should go with us, while the other remained on the outside of the cavern. The Abyssinian merchant declined going any farther. The sailors remained also on the outside to take care of our clothes. We formed therefore a party of six; each was to be preceded by a guide—our torches were lighted—one of the Arabs led the way,—and I followed him.

We crept for seven or eight yards through an opening at the bottom of the pit, which was partly choked up with the drifted sand of the desert, and found ourselves in a large chamber about fifteen feet high.

This was probably the place into which the Greek, Demetrius, had penetrated, and here we observed what he had described, the fragments of the mummies of crocodiles. We saw also great numbers of bats flying about, and hanging from the roof of the chamber. Whilst holding up my torch to examine the vault, I accidentally scorched one of them. I mention this trivial circumstance, because afterwards it gave occasion to a most ridiculous, though to us very important discussion. So far the story of the Greek was true, and it remained only to explore the galleries where the Arabs had formerly taken refuge, and where, without doubt, were deposited the mummies we were searching for. We had all of us torches, and our guides

insisted upon our placing ourselves in such a way, that an Arab was before each of us. Though there appeared something mysterious in this order of march, we did not dispute with them, but proceeded. We now entered a low gallery, in which we continued for more than an hour, stooping or creeping as was necessary, and following its windings, till at last it opened into a large chamber, which, after some time, we recognized as the one we had first entered, and from which we had set out. Our conductors, however, denied that it was the same, but on our persisting in the assertion, agreed at last that it was, and confessed they had missed their way the first time, but if we would make another attempt they would undertake to conduct us to the mummies. Our curiosity was still unsatisfied; we had been wandering for more than an hour in low subterranean passages, and felt considerably fatigued by the irksomeness of the posture in which we had been obliged to move, and the heat of our torches in those narrow and low galleries. But the Arab sspoke so confidently of succeeding in this second trial, that we were induced once more to attend them. We found the opening of the chamber which we now approached guarded by a trench of unknown depth, and wide enough to require a good leap. The first Arab jumped the ditch, and we all followed him. The passage we entered was extremely small, and so low in some places as to oblige us to crawl flat on the ground, and almost always

on our hands and knees. The intricacies of its windings resembled a labyrinth, and it terminated at length in a chamber much smaller than that which we had left, but, like it, containing nothing to satisfy our curiosity. Our search hitherto had been fruitless, but the mummies might not be far distant, another effort, and we might still be successful.

The Arab whom I followed, and who led the way, now entered another gallery, and we all continued to move in the same manner as before, each preceded by a guide. We had not gone far before the heat became excessive;—for my own part I found my breathing extremely difficult, my head began to ache most violently, and I had a most distressing sensation of fulness about the heart.

We felt we had gone too far, and yet were almost deprived of the power of returning. At this moment the torch of the first Arab went out: I was close to him, and saw him fall on his side; he uttered a groan—his legs were strongly convulsed, and I heard a rattling noise in his throat—he was dead. The Arab behind me, seeing the torch of his companion extinguished, and conceiving he had stumbled, past me, advanced to his assistance, and stooped. I observed him appear faint, totter, and fall in a moment—he also was dead. The third Arab came forward, and made an effort to approach the bodies, but stopped short. We looked at each other in silent horror. The danger increased every instant; our torches burnt

faintly; our breathing became more difficult; our knees tottered under us, and we felt our strength nearly gone.

There was no time to be lost—the American, Barthow, cried to us to "take courage," and we began to move back as fast as we could. We heard the remaining Arab shouting after us, calling us Caffres, imploring our assistance, and upbraiding us with deserting him. But we were obliged to leave him to his fate, expecting every moment to share it with him. The windings of the passages through which we had come increased the difficulty of our escape; we might take a wrong turn, and never reach the great chamber we had first entered. Even supposing we took the shortest road, it was but too probable our strength would fail us before we arrived. We had each of us separately and unknown to one another observed attentively the different shapes of the stones which projected into the galleries we had passed, so that each had an imperfect clue to the labyrinth we had now to retrace. We compared notes, and only on one occasion had a dispute, the American differing from my friend and myself; in this dilemma we were determined by the majority, and fortunately were right. Exhausted with fatigue and terror, we reached the edge of the deep trench which remained to be crossed before we got into the great chamber. Mustering all my strength, I leaped, and was followed by the American. Smelt stood on the brink, ready to drop with

fatigue. He called to us " for God's sake to help him over the fosse, or at least to stop, if only for five minutes, to allow him time to recover his strength." It was impossible—to stay was death, and we could not resist the desire to push on and reach the open air. We encouraged him to summon all his force, and he cleared the trench. When we reached the open air it was one o'clock, and the heat in the sun about 160°. Our sailors, who were waiting for us, had luckily a *bardak** full of water, which they sprinkled upon us, but though a little refreshed, it was not possible to climb the sides of the pit; they unfolded their turbans, and slinging them round our bodies, drew us to the top.

Our appearance alone without our guides naturally astonished the Arab who had remained at the entrance of the cavern; and he anxiously inquired for his *hahabebas*, or friends. To have confessed they were dead would have excited suspicion, he would have supposed we had murdered them, and have alarmed the inhabitants of Amabdi, to pursue us and revenge the death of their friends. We replied therefore they were coming, and were employed in bringing out the mummies we had found, which was the cause of their delay.

We lost no time in mounting our asses, re-crossed the desert, and passed hastily by the village to regain the ferry

* The name of the jars, made at Kenne, of porous earth, and used to cool water.

of Manfalout. Our cangia was moored close to the town, and we got on board by five o'clock. We had been expected for some time, and as it happened to be the birth-day of my friend Mr. Smelt, we had intended to have regaled ourselves that day with a more sumptuous meal than ordinary. But we had no appetite to eat, it was of more consequence to consult what was to be done in our present circumstances. That the Arabs of Amabdi would pursue us to revenge the supposed murder of their friends, there was no doubt, and as it would be next to impossible to persuade them we had no hand in their deaths, we all agreed our only safety was in flight. It was resolved we should wait till midnight, and then sail down the Nile for Miniet, the first Turkish garrisoned town we should reach. Owing to the laziness or stupidity of our Reis, it was however five in the morning before we weighed anchor. This at the time gave us great uneasiness, but was in fact a most fortunate circumstance; for, as will appear afterwards, had we sailed earlier we should certainly have fallen into the hands of our enemies. The wind was contrary, blowing strongly from the north, and we had only made two leagues by seven o'clock.

We now saw four Turks on horseback galloping towards us, followed by two Arabs on foot, and as we made but little way down the river, they were soon near enough to fire a pistol and order us to bring to. We stopped our

boat, and they called to us from the shore, saying they were sent by the Cacheff to bring us to Manfalout to answer for the murder of our Arab guides. The two Arabs on foot were violent in their threats, and continued vociferating they would have blood for blood, and that they were resolved on our deaths, though it might cost the lives of twenty more of their countrymen. We entered into a parley with the Turks, and demanded of them if they would answer for our safety on our way to Manfalout, and stipulated also that we should be allowed to carry with us our arms. They promised us we should not be molested on our road to the town, and after some demur permitted us to take our swords, pistols, and double-barrelled guns. On these conditions we went on shore, and walked on foot under the escort of the Turks to Manfalout. When we arrived at the house of the Cacheff, we found him smoking in an outer court, attended by a few Arnout guards, and surrounded by about forty of the inhabitants of Amabdi.

The Arabs received us with a shout of revengeful delight.

The Cacheff treated us in a stern and haughty manner, and informed us of what we were accused by the people about him. Through our dragoman we related our story, and produced the firman we had received of Machmoud Ali, Pacha of Cairo. Our passport ran in the usual form, enjoining all the Governors of the different towns through which we should pass to afford us every protection and as-

sistance. A secretary was ordered to read the firman aloud, which when he had done, the Cacheff reaching out his hand took hold of it, and looking sternly at us, observed sarcastically, " I do not see that this firman allows you either to maltreat or kill the Arabs."

He then poured out a torrent of abuse upon us in Arabic, to the great satisfaction of our accusers, and retired into an inner court, leaving us, as we conceived, to their mercy. The Arabs were most of them armed with swords and spears, and began now to surround us with menacing gestures. Shortly however we were sent for by the Turk, and conducted by some of his soldiers into his presence.

The Arabs expressed great satisfaction at this, and appeared to think our fate was decided. The Cacheff received us on this occasion in a much more friendly manner than at first, he was unobserved by the Arabs, and laid aside the angry tone which we now perceived he had formerly only affected. " My good friends," said he, laying his hand on the shoulder of our dragoman, " I know I am, by virtue of your firman, bound to protect you, and my head must answer for your safety. I believe your story, but I have a guard only of 50 soldiers, and the village of Amabdi is 700 muskets strong. Should all the inhabitants take a part in this affair and come over, the consequence will be fatal both to you and myself; you must make your escape secretly, and in the mean time I will amuse and detain the Arabs."

We saw the force of this advice, thanked the Cacheff for his friendly conduct, and lost no time in making our retreat through a gate at the back of his house. When we had quitted our boat to accompany the Turks to Manfalout, we had given orders that it should follow us, and now found it waiting close to the town.

We again set sail, but as the wind continued to blow strongly from the north, with little prospect of eluding the pursuit of our enemies.

The Nile here is about two musket shots broad, and we were continually obliged to tack. Though we rowed with all our might we made but little way, and had scarcely lost sight of the town before we observed a party of horsemen at a considerable distance in the Desert, on the right bank of the Nile, whom we took for Bedouin Arabs. Soon after we perceived a number of heads peeping over the sand hillocks on the same side. We were at this moment nearly in the middle of the river, and consequently a little without musket shot. Suddenly several Arabs jumped up and shouted to us to come over, or they would fire upon us.

We rowed our boat as quickly as possible to the other bank, and consulted amongst ourselves what measures to take. Our danger was imminent, we were surrounded on all sides by enemies, our friend the Cacheff at Manfalout was unable to protect us, and the distance to Miniet was

seventy miles. If the wind had been favourable, by fast sailing and keeping close to the left bank of the river, we might have escaped our pursuers; but in the present circumstances it would have been madness to continue our course.

At length it was resolved we should return to Manfalout, again claim the assistance of the Cacheff, or endeavour to convince the Arabs of our innocence. We quickly reached the town, and had no sooner stepped on shore than we were assailed by three women, and five or six children—they were all naked and smeared with mud. We were informed that they were the wives and children of the men who had perished, and the state in which they exhibited themselves was according to the custom of mourning amongst them. As we were armed, we reached without much obstruction the house of the Cacheff, whom we now found surrounded by more than four hundred Arabs, and amongst them the Shekh of the village of Amabdi. Making our way through the crowd, we luckily recognized the person of the Arab whom we had left and supposed to have died with his companions in the cavern. His appearance was most wretched, he was unable to stand, and was supported by two of his friends. We afterwards found he had escaped by the light of Mr. Smelt's torch, when he was obliged to remain for a short time to recover his strength at the edge of the trench. Our dragoman related our story again, and called upon the survivor to confirm the truth of it, but in

vain; on the contrary he maintained we had taken him and his companions by force, and compelled them to conduct us to the place. In this falsehood he was supported by the Arab who had remained on the outside of the cavern, and whom we now saw for the first time among the crowd. In our defence we replied it was not possible we could have used any means of compulsion, as we were unarmed. This we boldly asserted, as the brace of pistols I had with me was never produced. Besides, we recalled to his memory that on our way thither one of the guides who had died, had replenished our *bardak* with water from a well near Amabdi.—This proved that we had gone amicably together.

The Cacheff, who continued to treat us haughtily in public, commanded the Arab to explain the means by which the infidels (who he confessed were without arms) had killed his companions. He replied, *by magic*, for he had seen me burning something on our first entrance into the great chamber. This was the bat I had accidentally scorched. Our cause now began to wear a better complexion: part of the crowd, who treated the idea of magic with contempt, believed us innocent, and the rest probably dreaded the imaginary powers with which we had been invested. Emboldened by this change of sentiment in our favour, our dragoman assumed a lofty tone, and peremptorily insisted on our being sent, together with our two ac-

cusers and the Shekh of Amabdi, to Siout to Ibrahim Bey, the son of the Pacha of Cairo, and the Governor of Upper Egypt. The reputation of this man for cruelty was so great, that his very name excited terror in the assembly. It was now our turn to threaten, and we talked of the alliance of our King with the Pacha of Cairo, and the consequence of ill-treating any one protected by his firman. This had its effect, and the Cacheff having consulted for some time with the Shekh, suggested an accommodation by money. This proposal we at first affected to reject with disdain, as it would in some manner be an acknowledgement of our guilt, though we were secretly anxious to terminate the affair at any rate. Our dragoman was sent to negociate with the Cacheff, and it was finally agreed we should pay twelve piastres or two Spanish dollars to each of the women, and the same sum we offered as a present to the Shekh of the village. All animosity seemed now to have ceased, and we were permitted quietly to return to our vessel, and continue our voyage.

At Miniet, we were met by our courier, with intelligence of a sufficiently alarming nature as to the state of health in the country through which we had to pass; though it would be difficult to express the joy and enthusiasm we experienced at the receipt of the important tidings of which he was also the bearer, and by which we felt ourselves once more connected with the politics and interests of Europe.

The events of the war against the Wahabees had been hitherto our chief subject of conversation; the inquiry of the day was, whether the Pacha had yet taken possession of Mecca, and the only news by which our curiosity had been gratified, amounted to the vague reply, "that it was rumoured he had gained a victory." This dearth of intelligence had continued so long, that when the Arab on his return from Cairo put into our hands (together with some private letters) several Gazettes containing the details of the hasty retreat of Buonaparte from Moscow, and the entire overthrow of his mighty expedition against Russia, we experienced a delight which none but a traveller can understand and fully appreciate.

It was after an interval of several months, during which we had no information of the events of that most important period, that the sudden and unexpected intelligence of the signal change in the fortunes of the most formidable enemy of our country reached us at a small town in the interior of Egypt, distant more than a hundred miles from Cairo, and where we found ourselves surrounded by people who felt no interest whatever in the mighty reverses which convulsed and changed the face of Europe.

M. Aziz, the English agent at Cairo, to whom we were indebted for these interesting papers, informed us that, in consequence of a number of suspicious casualties, the Franks in that city had thought it prudent to take cer-

tain precautions in their intercourse with the rest of the inhabitants, and were daily in fear of seeing the plague declare itself in a more formidable and decided character. He added, it had already carried off a great part of the population of Alexandria and Rosetta; in short, his intelligence was upon the whole of so discouraging a complexion, that we resolved to remain for some time at Miniet. In Upper Egypt, we were induced to hope, the heat of the approaching summer would secure us from the attacks of the contagion.

Having come to this decision, we applied to the Governor of the town to appoint us a house for our residence, and the one allotted us, when furnished with the baggage from our boat, might have some pretension to be called decent and comfortable. We dismissed our Reis and crew, and began to consider how we should pass our time, and by what schemes of amusement we might contrive to lessen the dull monotony of our life. When the antiquities which may exist in the neighbourhood have been examined, and any local interest ceases to amuse, nothing perhaps can be more melancholy than the prospect of a long residence in a Turkish town; where the absolute want of books, the frivolous conversation and excessive ignorance of the natives, the daily smoking of tobacco and drinking of coffee, form the chief features of the torpid and listless existence to which a stranger is condemned.

With a view to break this tiresome uniformity, we hired horses, and engaged an old Mameluke to teach us their method of riding, and the use of the Djeritt; this formed our morning's employment.

In the evening we generally went to the house of the Governor, and at night were amused by the exhibition of the Almès.* Occasional visits to the Turkish bath, and some shooting expeditions in the neighbourhood of the town, filled up the remainder of our time.

During our residence here of nearly a month, we had an opportunity of observing the method practised by the natives, when they are attacked by the ophthalmia of the country, and which is simply as follows. When an Arab feels the first approach of the symptoms of inflammation, he binds a handkerchief round his eyes as tightly as pos-

* The fantastical dresses of these ministers of pleasure, whose charms are scarcely concealed by the short gown and loose shawl which they throw over their persons, the voluptuous and not ungraceful attitudes with which they commence their dances, degenerating at last into movements not strictly decorous, and accompanied, as they are, by the sound of the castanettes, brought to our recollection similar exhibitions we had witnessed in Spain, in which the same lascivious character is observable, particularly in the *Bolero*, and is doubtless to be attributed to the remains of Eastern manners and temperament left by the Moorish conquerors of that country.

The exhibitions of the Almès, in which they alternately dance, sing, and play on the rude instruments of the country, form the chief amusement of Egypt; and they are in great request amongst the Turks, by whom they are frequently invited to remove the gloom of the interior of the harem, and dissipate the *ennui* of a favourite mistress.

sible, and endeavours to exclude the light and air with the greatest caution. At the end of three days and nights, the bandage is removed, and frequent bathing with cold water is afterwards employed to complete the cure.

My servant suffered considerably from an attack of the ophthalmia, and found great relief from a small quantity of excessively fine powdered sugar being introduced every night between the eyelids, a practice recommended to him by a Greek doctor, whom he had consulted at Siout.

In his case the inflammation was excessive, and he compared the great pain he suffered to the pungent sensation occasioned by the eyes being filled with the smoke of burning wood. As I have mentioned one of the diseases of Egypt, I may add that the symptoms of syphilis are in this country extremely mild, and are generally cured by the simple use of the warm bath, and an attention to cleanliness, which is not at other times so strictly observed by the natives.

We lived well, and had abundance of fish, particularly a species called in the country *Bûlti*, the Labrus Niloticus, which somewhat resembles the white trout, and occasionally weighs fifty pounds. The events of one day resembled those of the preceding, and unless it was the alarm of an attack made on a neighbouring village which was under the protection of the Governor of Miniet, by a party of hostile Bedouins, nothing occurred to enliven the tedium of our

residence. A party of horsemen, whom we met in our evening's walk galloping in the most disorderly manner from the gate of the town, soon put to flight the invaders, who sought their safety in a speedy retreat into the Desert.

On another occasion we had an opportunity of observing more nearly some individuals of the singular race of Bedouin Arabs, who came on a mission to Miniet.

We were smoking one evening with the Cacheff in his chiosk, when three Bedouin Arabs, the first we had ever seen, entered with an air of freedom and independence that offered a striking contrast to the servile manner of the beys and other usual visitors of the Cacheff. In our interviews with him, being Franks and recommended by the firman of the Pacha, we were always invited to sit, but the Cacheff generally required his guests to stand in his presence.

The Bedouins (who wore white turbans and the bournous, were very handsome, and of fine commanding persons) advanced without hesitation, and after the usual salutation, *Salem Alicum*, sat down. They entered with great warmth upon the subject of their present visit, which was to make a formal complaint against the soldiers of the Cacheff, who, under the pretence of levying contributions, had carried off some of their mares. They were treated with the greatest attention, and instant redress was promised them. We learned afterwards that they belonged to a tribe of Bedouins who were in alliance with the Govern-

ment of Egypt, and that it is the policy of the present Pacha to endeavour to gain over as many of these wandering robbers as possible, and to fix them in permanent residences. Every effort is used to induce them to change their mode of life, and to listen to the overtures of the Pacha, who, in the event of success, will himself become the only licensed plunderer of the country.

While waiting at Miniet, we were astonished to find in the person of a soldier of one of the seven Beys attached to the Cacheff, a Scotchman who had been taken prisoner at the battle of Rosetta. Having been about seven years in the country, he had nearly forgotten his own language, and seemed perfectly reconciled to his situation. He had been circumcised, and was in every respect a complete Mussulman. We had frequent conversations with him, and proposed to pay his ransom and bring him with us to England. At one time his master had agreed to give him his liberty for 2000 piastres; but a few days previous to our departure we were informed the Bey had married him to one of the women belonging to his harem, and we heard no more of him. He had never shewn much anxiety about obtaining his liberty, and after the question had been talked of, his master seemed jealous of his interviews with us. His name was Donald Donald, and he was a native of Inverness.

When our patience was nearly exhausted, our second courier returned from Cairo, where we had sent him soon

after our arrival at Miniet, to bring us farther particulars of the state of the plague. He had performed the journey on foot, a distance of about 200 miles, and thought himself well rewarded by a present of 20 piastres. According to the advices he brought us, the state of Cairo continued pretty much the same as it had been a month before, with occasional demonstrations of the plague; but as we were informed that the Franks had not yet been induced to shut themselves up, we resolved to recommence our journey, and left Miniet on the 1st of May.

To our great disappointment, however, we found, on our arrival at Old Cairo, that the plague had declared itself in that city; that all the Franks had shut themselves up; and that even the Pacha had removed to Gizeh, with which place he would allow no communication.* So strict were his orders, that any boat attempting to pass on the western side of the Nile, and consequently near his residence, was fired upon. The other side of the river was so shallow as not to be navigable; there was therefore at this point a complete interruption of all intercourse between the Delta and Upper Egypt. The Pacha had also established a quarantine of ten days at Rosetta, and as this is the first

* Gizeh, nearly opposite Old Cairo, or Misr el Attiké, was originally fortified by Ismael Bey. A palace and foundry were there in the time of the Mamelukes—the walls of the town are of great extent, ten feet high, and three feet thick: —the palace is in the southern quarter of Gizeh, close to the water.

instance with which I am acquainted of the use of precautions against the plague by a Turkish authority, it may be considered an important step towards civilization. It was from early habits that the Pacha had become familiar with the customs of European policy, and his active and enterprizing mind adopted its improvements without any regard to the prejudices and superstitions of his own Mahometan faith.*

In the difficult circumstances in which we now found ourselves from this unexpected state of things, we wrote to M. Rosetti, the Austrian Consul at Cairo, for permission to occupy some rooms in a house belonging to him at Boulac. With this request he had the kindness to comply, and we were in many other respects greatly indebted to him for civilities which in our situation were invaluable.

We quitted our boat at Old Cairo, placed our effects on the backs of camels, and walked on foot to Boulac, a distance of about three miles. By this means, we avoided as much as possible all contact with the people about us, a precaution which the sight of the numerous funerals we met in the streets convinced us of the absolute necessity of observing. We took possession of the house

* Owing to the measures adopted by the Pacha, the plague, which shewed itself in February at Alexandria, did not make its appearance in Cairo before the commencement of the hot weather. So much of its violence was abated at this period, that the greatest mortality we heard of in that city, where the population is estimated at nearly 400,000, did not exceed fifty a day.

of M. Rosetti, and gave ourselves up for a week to the disheartening prospect of a protracted imprisonment. Our only amusement consisted in daily communications with M. Aziz, at Cairo, from whom we at length learned, to our great satisfaction, that our friends the English officers, whom we had left in that city on our departure for Upper Egypt, were still at Rosetta, with part of the horses they had purchased for the use of our army in Spain.

It will be recollected that on our first landing at Alexandria we had accompanied these gentlemen to Cairo, where they went to treat with the Pacha about the object of their mission. Before their arrival a promise had been made to the British Government of permission to purchase an unlimited number of horses, but the French Consul having received about that time an account of the successes of Buonaparte in Russia, and the taking of Moscow, had threatened the Pacha with the displeasure of his master in case he should fulfil his engagements with the English.

The spirited conduct of Major Vincenzo Taberna, the Secretary of our Resident, Colonel Missett, who reproached the Pacha with his want of good faith and wavering policy, succeeded at length in procuring for the British officers a renewal of the permission to buy at first 100, and afterwards 300 horses. The average price was 75 dollars, they were certainly very fine animals, and might be esti-

mated in England at 50*l.* a piece. About a hundred had been carried off in the early part of the month of May, but we found, on our arrival at Rosetta, the remainder encamped in a grove of date trees, feeding on *barsim*, a sort of lucerne, at the rate of a piastre a day per horse.

In this situation they remained for some months, waiting the arrival of transports to convey them to Sicily or Spain, that were daily expected, but which, as we were told at Malta, where we touched in the September following, had not even then sailed for that purpose. By this unseasonable detention at Rosetta, and afterwards at Alexandria, so much was added to their original price, that it would perhaps have been cheaper to have bought them in England. They were however ultimately brought off, and I have since learned, that having joined the army at Alicant about the time of the precipitate retreat, their throats were cut before they had been once exposed to the enemy's fire.

The pleasure of again meeting with the society of our countrymen was not to be resisted, and we instantly sent off a courier to Rosetta, to request permission to join their party, no very inconsiderable favour, considering the danger of admitting so many suspected people into their establishment.

A favourable answer to our proposal once more induced us to move our quarters, and again incur the danger of a passage down the river, from the risk of the almost una-

voidable intercourse we must have with the crew of our boat, whose religion taught them to despise every measure of precaution, and who silenced all remonstrances by the consolatory reply, "*Chulo men Allah,*" "Every thing comes from God."

On the second morning after our departure from Cairo, we were welcomed by our countrymen at Rosetta with all the friendly attention which a due regard to their own safety would permit, and though for the first few days we were placed in a state of probation, they allotted us apartments in their own house, and we again felt ourselves restored to the comforts of a quiet establishment.

For the first ten days we avoided as much as possible all intercourse with the inhabitants of the town, but did not confine ourselves entirely to the house, resolving to shut ourselves up when the number of deaths should amount to twenty daily. That period soon arrived, and the contagion continued to spread, though the rising of the Nile, and St. John's day, about which time the symptoms of the plague are usually expected to abate, were fast approaching.

As soon as we had taken our resolution, and our doors were closed, Major Vincenzo Taberna, who had frequently witnessed the ravages of this formidable disease, and who was consequently quite *au fait* at the necessary precautions, took upon himself the management of our voluntary confinement.

The house we occupied had double doors, and in the space between them we placed two very large jars filled with water, which was changed once in the 24 hours; and having provided ourselves also with a fumigating box, to receive all our letters, we hired an Arab for a piastre a day, to station himself every morning under our windows, receive our orders, and purchase our provisions.

With respect to our bread, we took the precaution of never touching it till it was cool, as it is ascertained that in that state it does not communicate the plague. Even letters which have been fumigated must be allowed to cool before they are touched.

Our meat, whether beef or fowls, the latter being previously plucked, was all thrown into the water jars, from which, after a certain interval, it was cautiously taken out by one of our servants, who opened the inner door for the purpose. In this manner we lived for several weeks, witnessing the most distressing sights of death and disease under our windows, from which we had frequent opportunities of observing attacks of the plague, as it first seized upon its unfortunate victims. As far as we could judge from their gestures, they appeared to suffer most violent pains in the head, and were at the same time seized with violent retchings, and black vomiting.

We lost three of the Arabs, whom we had engaged to act as our purveyors in the town. When the mortality was

at its height, the numbers who died daily amounted to about eighty.

It was impossible, however, to include in our measures of safety the few English soldiers who were employed, together with about 50 Arabs, in looking after the horses piqueted in the camp without the town; but the judicious directions of their officers, and the ready obedience of the men in avoiding every occasion of touching either the native servants, several of whom died, or the horses of which they had the immediate care, saved them from any infection.

The exemption of the British soldiers from the attacks of the disease is an additional instance in support of the opinion that the plague is only to be communicated by actual contact, for they were exposed to the same atmosphere, and to the action of the same general causes, as the less fortunate natives who, like themselves, were employed in the care of the horses.

At one time more than 2000 of the population of Rosetta were said to be ill of the plague, of whom the greatest number did not confine themselves to their houses, but were seen walking about, to the great danger of the rest of the inhabitants. The Arabs and Turks, having no fear of the contagion, are in consequence always ready to lend every assistance to their sick friends, and it is perhaps partly to be attributed to this cause that a greater number of Mahome-

tans recover than Europeans, the latter being generally deserted by their countrymen. The fearlessness of danger and humane attentions of the natives occasion, however, a great spreading of the contagion, to which the custom that prevails amongst them, for the nearest relation to wear the clothes of the deceased, in the last duties paid to his memory, does not a little contribute.

We heard of no remedy for the plague: when the swellings broke, sea bathing was supposed to be very beneficial, but after that event the patients generally recovered without any remedy.

We found the opinion that the disease ceases on the 24th June, St. John's day, prevalent among the Franks as well as the natives of the country.

The Europeans settled at Cairo and Alexandria would not open their houses before that time, when they began to have cautious communication with their neighbours. This period, however, which had been so eagerly anticipated, and whose approach was hailed by the lighting of several bonfires in different parts of the town, did not on this occasion answer the general expectation, but on the contrary was marked by an unusual mortality, as the deaths on that day exceeded a hundred, a number considerably beyond the usual average.

Much beneficial effect is also attributed to the *Nokta*, or rising of the Nile, which begins on the 18th June. Pre-

vious to this month the Kamsin, or Wind of the Desert; which commences generally on Easter Monday, and continues to blow for fifty days, together with the stagnant state of the waters of the Nile, are supposed to occasion the unhealthiness generally observed to prevail at that season. So confirmed is this idea that the Arabs are in the habit of congratulating one another at the end of the Kamsin, on having escaped its baneful effects.

The two or three months previous to the Summer solstice are reputed so unhealthy, that the plague is said to exist in Cairo always during that period, at which time also the small-pox is very fatal.

When the natives are seized with the first symptoms of the plague, they wrap themselves up in their cloaks, and endeavour to promote perspiration by drinking large quantities of warm water. In a short time, swellings break out in the groin and under the arms, and if they are alive thirty-six hours after the first seizure, they generally recover. We saw a Turk at Alexandria who had suffered several attacks of the plague, and he informed us, that as soon as he was able to move, he crawled to the sea side, in which he constantly bathed.

Neither iron nor wood convey the infection, though money is supposed to do so, a circumstance perhaps to be attributed to the custom that prevails amongst the natives of carrying it in a small bag worn close to the skin. In this

situation it is certainly more likely to imbibe the matter of contagion secreted on the surface of the body; but whatever may be the cause, we always took the precaution to allow our money to remain in the water at least half an hour before we touched it.

Such was the plan of life we adopted; and the success of our measures of precaution abundantly proves the utility and sufficiency of the usual quarantine regulations established in the countries of the Mediterranean, which are frequently visited by the calamities of the plague. But on our return to England, it was impossible not to smile at the insufficiency, not to say absurdity, of the system adopted in this country. As we passed up the Channel, we were visited by the officers of the Board of Health, and one of them coming alongside our vessel, presented the captain with a Bible, requesting him to swear to the truth of the answers he should make to his several questions. It was in vain we represented to him, that his taking the book again from our hands would be the surest means of communicating to him whatever infection we might ourselves be labouring under; he persisted in demanding our compliance with a form which could not be dispensed with, and added, with an air of triumph, that in the discharge of his duty, he had himself been on board several plague ships, with impunity. On the same occa-

sion, another officer produced a number of queries, to which the captain of our vessel was required to give written answers, and when told nothing was so infectious as paper, he contented himself with replying, that the orders of the Privy Council were peremptory, and must be obeyed.

Our imprisonment at Rosetta had now continued six weeks, when to our great satisfaction we heard of the arrival of a convoy from Malta at Alexandria. We instantly wrote to our friend Colonel Missett, who in his reply advised us to come over to Alexandria, and endeavour to procure a passage on board one of the vessels.

We did not venture to go by land, the inhabitants of the village of Etko, through which we must have passed, having been nearly all carried off by the plague; but we hired a boat, and resolved to cross the *Boghaze*, or bar of the Nile.

The boats employed in the trade between Alexandria and Rosetta are built extremely strong, in order to be enabled to encounter the tremendous surf through which they have to pass at the mouth of the river. So formidable indeed is this bar, that an English man of war's boat would never live in the sea which constantly breaks over it; but in one of the country boats we felt a degree of confidence which, strengthened by the eager desire to escape from this infected country, made us think lightly of the danger of the passage.

We embarked at Rosetta in the evening, and early the next morning, having engaged the pilot who is constantly employed in observing the shifting of the sand banks at the mouth of the Nile, we rushed into the most tremendous surf we had ever witnessed. There was little or no wind, and the sea was perfectly calm, but the enormous waves which broke over the bar with the most rapid succession, at one moment elevating us to an amazing height, to be instantly precipitated by a fall nearly perpendicular into the abyss below, and the constant danger of striking the bottom, an accident which is always followed by the swamping of the boat and the almost certain loss of every soul on board, rendered our situation for a quarter of an hour (during which we were struggling over the *Boghaze*) as alarming and perilous as the imagination can well conceive.

In the winter months, many boats are wrecked and many lives lost in the passage of this formidable bar, and it is said that the embouchure at Damietta is equally dangerous.

When we reached the open sea, we found ourselves in still water, and in about three hours, moving along the coast under easy sail, arrived at Alexandria.

Instead of the bustle of a sea-port, and the crowded streets through which we had to make our way on our first landing here, the desolation that was now observable in

every part of the town bespoke the havock committed by the plague during our absence. It was true, the dead bodies, which had been lying a few weeks before in heaps of thirty or forty together, were in a great measure removed from the streets, but the air of melancholy grandeur that always characterizes the remains of an ancient city was now greatly heightened by the striking appearance of its recent depopulation.

After a little negociation, as to the propriety of admitting us on board, we were kindly received by the captain of the brig of war, which had convoyed the transports from Malta, and our only remaining difficulty was to contrive the means of bringing off the Nubian slave who had been presented to me by Hassan Cacheff, at Dehr.

As the exportation of negroes from Egypt is strictly forbidden, it required some caution to elude the jealous vigilance of the Turkish government; but we were at length enabled to succeed, by watching the opportunity when the Mahometans, after the performance of their mid-day devotions, are in the habit of taking their *siesta*. At this hour, when the soldiers and officers of the custom-house were asleep, my servant walked with the boy into the desert to the west of the town, and a boat from our ship conveyed them on board, without the least suspicion or interruption.

The convoy was employed a fortnight in shipping part of the corn that had been purchased from the Pacha, at the expiration of which time the north-westerly winds set in, and we had a long passage of a month to Malta. An English packet landed us in England in November, 1813.

APPENDIX.

ITINERARY THROUGH SYRIA,

BY

SHEKH IBRAHIM.

This journey we were prevented from undertaking by the plague, which continued to exercise its ravages in Syria with unabated fury, on our return from Upper Egypt.

VOYAGE from Damietta to Jaffa, where an English agent resides.

From hence two days' journey to Jerusalem. The possibility of visiting the Dead Sea depends upon the good understanding existing between the Bedouin tribe of Mesayd and the Governor of Jerusalem. The priests of Terra Santa, in whose convent travellers usually take up their lodgings, expect for their trouble and hospitality a present in money. The dragomen of the convent are as much as possible to be kept at a distance.

The mountainous country about El Khalyl (Hebron), at the distance of eight hours from Jerusalem, is very little known to European travellers.

From Jerusalem there are four long days' journey to Acre.

I should advise you to go by Nabloos (Sichem) and Nazareth, a route which will make it five days' journey. The mountains of Nabloos, inhabited by a bold and independent race of Arabs, are little frequented by travellers, but the road is safe, except in the immediate neighbourhood of Jerusalem.

M. Pasqual Malegamba is the English agent at Acre. The Ex-Spanish Consul, M. Catafago, is a man of some influence, well versed in all the politics of the country, and very civil to English travellers. It will be necessary to obtain a passport from the Pacha, in order to travel with comfort and security through his territory.

From Acre by Tyre and Seyda to Beyroot is a journey of three days.

Letters of introduction to the principal persons in these towns may easily be procured at Acre.

From Beyroot up the southern ridge of Mount Libanus to Deyr el Kamar, distant eight hours, where is the residence of the Emeer Besheer, the prince of the Druzes, who receives English travellers well, and generally assigns them apartments in his own palace. His servants, however, expect to receive liberal presents.

From Deyr el Kamar across the mountain to Zahle, from ten to twelve hours' journey; and from thence in six

hours, by the road which lies along the valley of El Bekaa, or Cœlesyria, you arrive at Baalbek.

It will be advisable to be accompanied on your way from Deyr el Kamar as far as Damascus, by a horseman of the Prince Besheer, in which case it will not be necessary to make any present to the Governor of Baalbek, who otherwise will expect a telescope or something of the sort, to gratify his avarice and keep him in good humour.

With respect to making presents to Turkish Governors, I should advise you, as a general rule, to give them only when they are asked for, and to resist as much as possible all such demands, which after all are looked upon rather as tribute than as tokens of friendship; and the compliance of a traveller is always used as a precedent to extort the same present from those who may come after him.

From Baalbek to Damascus the distance is two days' journey, or about sixty miles. Travelling across the Antilibanus is perfectly safe; and beyond the village of Zebdany, where the caravans always stop, in the valley which is watered by the river Barrada, are several ancient sepulchral caves, which it would be curious to examine.

Damascus.—You will take up your lodgings in the convent of Terra Santa. An old and very respectable French physician, Dr. Chabaçeau, is the only Frank established at Damascus, and you will experience great civility from the Greek Patriarch. The two brothers

Seyda, rich Greek merchants, are also very polite and serviceable people. In your walks about the town, it will be prudent to be accompanied by a guide from the seraglio, as the populace at Damascus is less civilized and more disposed to insult Europeans than in any other city in the East.

The usual caravan road from Damascus to Aleppo by Nebk, Hassia, Homs, and Hamah, traverses a barren country devoid of almost every object of curiosity; I should therefore advise you to take a more western route by Sidnaya, where is a fine Greek convent, and by the villages of Maloula and Tekla and the lake El Baheyra, in the course of which journey, particularly near the latter place, some remains of Grecian antiquity and some inscriptions are to be found.

This route would make it a journey of six days from Damascus to Homs.—Letters of recommendation from the Greek Patriarch, and a guard of two armed peasants from Maloula to Homs, ensure the traveller's comfort and safety.

At Homs, the public secretary, Skander, is looked upon as a friend of English travellers. It will be necessary to have a general passport from the Pacha of Damascus to serve in case of need, in the towns between that city and Aleppo; and a particular recommendation to the Shekh of

Tedmor and the Mutsellim of Homs will facilitate your journey through the Desert to Palmyra.

If the Desert is in a state of peace, a Bedouin guide of the tribe of Mehana Ibu Fādhel may easily be found to conduct you to Tedmor; but I should advise you to leave every thing of value at Homs, previous to your setting out. A small present to the Shekh of Tedmor, in whose house travellers generally alight, can scarcely be dispensed with.

The source called Ay Abounel Fāres, where the aqueduct begins, about three hours distant from the ruins of Palmyra, has not been visited by Wood and Dawkins.

The journey from Homs to Tedmor will occupy you three days.

From Homs twelve hours to Hamah. You will lodge at the house of Selym Ibu Keblan, one of the public secretaries, a very amiable man, and who is well known to all English travellers.

From Hamah the great road leads by Marra to Aleppo, four days distant: but a less frequented and much more interesting route is by Kalat Sadjar, and from thence along the beautiful valley of the Orontes, to Djesser Shogher, passing by Kalat el Medyk, which is probably *Apamea*. In the valley of the Orontes are the remains of a Roman causeway.

From Hamah to Djesser Shogher three days. From thence to Edlip one day, and from Edlip to Aleppo a day

and a half. A letter of recommendation for the rebel Governor of Djesser, who is master of the valley of the Orontes, must be procured. Mr. Barker, of Aleppo, is upon good terms with him.

Travellers in Syria are seldom exposed to sleep out in the open air, unless they choose it themselves, as public *Câns* are frequently met with, and in want of them, it is always easy to hire for the night some private rooms in the house of a peasant.

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ACCOUNT

OF SOME

FRAGMENTS OF THEBAIC MANUSCRIPTS ON LEATHER,

PURCHASED BY THE AUTHOR AT THE ISLAND OF ELEPHANTINE.*

THESE manuscripts consist entirely of legal instruments, deeds, and conveyances of different kinds of property: they are written on brown leather, apparently sheep skins and calf skins, dressed in the same manner as that which is used for binding books. The ink is chalybeate, and has corroded the substance of the leather, so that where the letters are tolerably entire, a copy of them may in general be obtained by rubbing a nutmeg over a piece of paper laid on them; but the camera lucida affords a more convenient mode of making a fac simile, and the instrument seems sometimes even to assist in enabling the eye to connect the imperfect traces of the letters, the nature of the light in which it is employed being favourable for the purpose. In other cases moistening, or rather wetting the leather with rectified spirits, renders some characters legible which are invisible while they remain dry, especially such as are written on the outside of the skin: thus, the fragment marked P is quite black throughout the surface, but by means of this application it exhibits some letters very distinctly. The prussiate of potass generally darkens the remaining traces of the letters, but

* These observations are from the able pen of a friend, who has deeply studied the various branches of the antiquities of Egypt.

without making them more distinct; and it does not render them visible where they could not be perceived without it. The exact date of these deeds cannot be very easily assigned, nor can we readily determine who was the " King John" mentioned in several of them; it may, however, be conjectured that some of the Christians of Egypt acknowledged among themselves the authority of the Eastern emperors, and that the date may be referred to the 14th or 15th century at the latest: nor is it impossible that the " Philochr. King John" may have been the Emperor John Zimisces, who is recorded to have introduced the image of Christ on his coins; but it must be confessed that this circumstance affords but a very slight argument for considering the manuscripts as belonging to the 10th century.

The language is the Thebaic dialect of the Egyptian, which was used by the inhabitants of Upper Egypt: it differs from the Coptic somewhat more than any two dialects of Greek differ from each other, or as much as the Italian and Spanish, or the Dutch and German. This dialect is remarkable for the frequent occurrence of Greek words, and in some of these deeds the introductory phrases appear to be Greek. The district of CYRSHE is mentioned under the denomination TOSH, the Coptic THOSH, which was more anciently applied to the provinces or nomes, and this name might be added to those which are found in Mr. Champollion's work; but we are scarcely authorised to conclude from these deeds that it was of very high antiquity. The sense of those parts of the fragments, which remain most legible, is nearly as follows: but a person much accustomed to the study of Thebaic manuscripts would probably be able to discover the true reading of many other passages; and even, without this advantage, something more might

certainly be deciphered, if the importance of the subject were such as to justify the degree of labour that would be required for the investigation.

A

In the name of the Father and of the Son and of the Holy Ghost . . on the 27th of Choeak [December]; I The . . . of . . . . of the late Constant . . . of the late Sesina . . . Joseph . . Joseph Pneif the son of the late Stephanis, the daughter of the late Amana. Since I do not wish for myself and . . . . . and the nineteen . . . by measure . . I have given thee these things to the fourteen . . . as a property to descend to thy sons and daughters . . . to the son of thy daughter, I have given it fully, that thou mayst take it into thy hands without reserve, thou art the lord and master of the property . . . God the Almighty and our Protector . . . shall preserve it to thee with his mighty power . . . whether sons or daughters or . . . and the Holy Ghost . . . all Christians . . . to the sons of thy sons . . . I recognise . . . Presbyter . . I . . . . I . . . . + I . . . .

B

In the name of the Kingdom. In the first year of our most Christian King the religious John, ... George . . Lieutenant Governor . . Abbot Metania . . . honourable Marcus . . of Cyrshe. In the spirit of God all powerful . . . I Menanta the daughter of Mary of Cyrshe . . . subscribe and agree . . . our son and Menanta his wife . . . five datefields [or palm fields] . . . the datefield of the . . . our sons . . are given to Menanta his wife, as a pledge . . . our datefield . . . our sons . . the neigh-

bouring datefield of the honourable . . . . wife Menanta . . . I give . . . . all . . . . Holy. . .

Endorsement. . . . Witness . . . Kingdom . . . I . . . Witness.

C

In the name of the Kingdom of our most Christian King the religious John, . . . George . . Lieutenant Governor . . . all . . Abbot Metania . . . Governor . . . of the country . . . Hexarch of the district Cyrshe . . the spirit of God all just . . . I Cala the daughter . . . of Cyrshe . . . and Menanta his wife . . . . I sell . . datefield . . administration . . the datefield of Mena our . . . water . . . measure . . and all that belongs to it . . in full property to her . . . all the high . . . all remote . . according to every agreement between them . . . which arose from the negociation respecting the datefield which is alienated . . The Father and the Son and the Holy Ghost . . .

Endorsement. . . . And gave the price a thousand and . . . gol. . . In order to bear witness . . Mary . . + I Cyshk the daughter . . . + I Joachim the son . . . I John give . . . I Chalch . . . I Macari . . . Witness. I Seisimmi . . . Witness. Simio Witness. Joanno Aria . . .

D. *Endorsement.*

The Will [ΔΙΑΘΗΚΗ] of Eudoxia . . . . and Mary and Athanasia.

E

In the name of . . . King . . . Lieutenant Governor.

Endorsement. In the name of God . . . I John . . .

F

In the name of . . . F. . . . . Witness . . . Witness.
Endorsement. I . . a man of . . .

G. *Endorsement.*

. . . I Severus . . .

H, I. *Endorsement.*

I Isou the son of Jacob Witness.

K

+ In . . . The Holy Ghost . . . I Mary.

L

. . . And the late Aeof . . .

M

. . . The son and the H. . . .

Though Choeak is most naturally translated December, it must be remembered that the Egyptian months must have gone through every season of the year in about fifteen centuries, and of course that none of them could answer uniformly to any months of calendars that were differently regulated.

FINIS.

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